

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### Free Thought.

#### CHRISTIANITY AND SPIRITUALISM.

An Address Delivered at Lake Pleasant Camp, August 12th, 1885, by J. CLEGG WRIGHT.

(Reported for the Religio-Philosophical Journal by James Abbott.)

Modern Spiritualism is necessarily revolutionary in its character. It has nothing in common with Christianity. Both need a definition; in fact, are not we all to-day struggling to define an adequate philosophy for civilization to rise upon? Is not Christianity, too, struggling for a definition upon which a future civilization can rise? The Christianity of 200 years ago is not the Christianity of to-day. The Christianity of the Reformation was not the Christianity of the time of Constantine; nor was the Christianity of the time of Constantine that of the time of Jesus; nor that sentiment which pervaded the religious mind anterior to the coming of the Christian era anything like the religious thought presented now. Christianity is a theological system, and as a system needs a definition.

In the first place, theological Christianity affirms the existence of a personal, conscious supreme being constituted of three personalities. Father, Son and Holy Spirit. Without accepting the Trinity you cannot be a Christian, in the sense in which Christians apply the term. The Christianity of the Reformation was another thing altogether, and the Christianity of Jesus Christ is another thing again; but the Christianity of the Church is the authoritative Christianity with which we have to deal. It is not that man's Christianity over there, nor that man's over there, but it is the Christianity of authority, the Christianity of theological literature, which has been taught as an affirmative, divine revelation. Christianity, in the first place, affirms the existence of a personal, conscious, intelligent being outside of nature. Further, it affirms this God is sovereign, and the old Calvinistic theology is the only logical theology we have. For if there be a conscious, intelligent, personal sovereign, ruling God, he must rule independently, and have supreme authority over the social, educational and spiritual conditions of mankind. This God is supreme in the ideal of modern Christianity. Take away his supremacy and Christianity falls to pieces. Its cohesiveness is destroyed; its central truth gone.

It is essential that a Christian believes in the sovereignty of God. In that sense he is a useful God. God is of no use in this world unless he is supposed to be doing something. A god who has dwindled away into what I may term a Unitarian belief is no god at all. He is of no mortal or immortal use in this world's affairs. When Christianity admits that nature is governed by law,

#### THE HEAD OF GOD

is cut off at once. His sovereignty is destroyed, in the old theological sense. But there are thinkers among Christians who are represented by Henry Ward Beecher. I may designate them as evolutionary theologians. These men take a step back, and set up a thin, attenuated theism in place of the personal, conscious God of other days. The progressive theologians are whittling away the divine stick. They are crossing the ocean of progress, getting rid of their God every day. To change the figure, the theological balloon is going up and coming down, and its sand is being thrown out to make the balloon rise

higher and higher. But theirs is not the Christianity of authority. Beecher is a heretic. He stands out like a vidette, fighting his way into history, cutting himself loose from theological dogma, getting into the scientific method of thought, freeing himself from the incumbrances of assumption and superstition. It is the most gigantic assumption in philosophy to assume the existence of a personal, conscious ruling infinite being apart from nature.

#### THE CHRISTIAN GOD—JESUS.

But I do not want to enter into a philosophical argument this afternoon. I want to define Christianity. Its God, according to the prevalent, authoritative belief, existed before matter. He is primal and eternal. He is uncreated, indestructible; and being so indestructible and self-conscious, a personal entity, he made the world out of either something or nothing. He could not have made it out of nothing, therefore he must have made it out of something. It must have been either something which always existed or which had been created. If he made it out of something which had always existed he made it out of himself, because there can be only one eternal, absolute existence; therefore if he made it out of something which had been before created, then something before that must have existed, and we are bound to fall back upon the unity of existence, the totality of substance, that there is one being.

This is the theological idea, that in God we live, move and have our being. Then there is the creative idea, that about 6,000 years ago this material universe was launched; this earth became a planet; this solar system dashed into form as it is to-day; the mighty stellar depths extending far away into space became the homes of systems of stars 6,000 years ago. This is the theological idea. Then there happened something more tremendous than the creation of a world. After the six days of creation Adam had the misfortune to be formed. Such a catastrophe had never happened in the moral world. Adam disobeyed his Maker and was driven out of the garden. The consequence of that sin, due to the weakness of Adam and his circumstances, entailed a moral alienation and a moral degradation upon all the human race. That is the first great plank in the plan of salvation. Then God held a council of the Trinity to devise a plan by which humanity could come back and have another chance. The vigor of executive authority lay with the father. He had no mercy. The son, full of compassion and benevolent sympathy for down-trodden humanity, saw the gigantic catastrophe with its huge possibilities of misery. He voluntarily left his throne and became incarnated in a poor woman of Judea. The maker of the solar system and these vast stellar depths was born of a woman. God, the maker of those mighty suns which, millions and millions, and millions of millions of miles away from the earth's orbit were 6,000 years ago bowed into space—that God incarnated 2,000 years ago! [Laughter.] For what? To undo the evil consequences of Adam's folly (I am going through the theological fable now) and it was enjoined upon his mission that he should be crucified. Judas Iscariot was as necessary as the Savior himself to effect salvation for mankind. He was a part of the machinery necessary to meet the appropriateness of this gigantic Father God, who always existed.

You are told that Jesus died upon the cross and that his blood can wash all true Christians from their sin. That blood is vital to-day; for it men have drawn the sword and died on foreign battlefields; have subscribed their wealth, given their intellect and energy, their genius and enthusiasm, to propagate the faith in distant lands and subvert ancient civilizations, to build up a new civilization and bring down God's smile upon mankind. This central idea, "Believe on the Lord Jesus Christ and thou shalt be saved," is being echoed through the corridors of ecclesiasticism in all the civilized lands. This is Christianity. What have we as spirits and as Spiritualists in common with this gigantic fraud? When I say that I do so knowing that I put it to reasoning men and women. I put it in the presence of a multitude of spirits who are witnesses. I call the spirits to listen to me. When I retire from the convolutions of this brain I do not want a spirit in the Spirit-world to meet me and say, "Rushion, you are a coward. You dare not say to the people of Lake Pleasant that that plan of salvation was a gigantic fraud." It is, and I say it now from the domain of the spirit-land. [Applause.] I have no compromise to make with it. Men with backbone are needed to-day. Plain-speaking is wanted in every age. Mealy-mouthed reformation never did any good. You are revolutionists if you are Spiritualists. You are against the ancient thought, against a God of revelation. You have come down to modern learning, into the avenues of modern science. You have come into the realm of experience and fact, no more to be led by superstition, but by your own knowledge, the demonstrations of your own intellect which is the highest knowledge a man has.

#### MODERN SPIRITUALISM—MESMERISM.

What is modern Spiritualism? It's a science, and as such appeals to natural facts. It does not pre-suppose the existence of God. Modern Spiritualism has nothing to do with that question as yet. That question is for the future. There are certain manifestations of a physical character which indicate the existence of intelligence in nature apart from physical organization, such as the moving

of tables, direct writing, and those phenomena so extraordinary which appeal to your objective sensations. These are facts, and there are others: facts of motion, facts of agency, facts of intelligence independent of your own, independent of your experience and inference, independent of you altogether. This independent intelligence is the accumulative authority and power in modern Spiritualism. Take away your facts and you have no basis for Spiritualism. Take away the facts of geology, and you have no science of geology. Take away the facts of chemistry, and you have no science of chemistry. Take away the facts of astronomy, and you have no science of astronomy. There are facts at the base of all these, the same as there are facts at the base of modern Spiritualism.

There is psychology connected with modern Spiritualism, as yet little understood. In the last century lived Mesmer who, with his mighty psychic power, could express his thoughts through the organism of another. It has been designated mesmerism. It was a strange power, yet it had been observed in ancient days. You have it noted in the allegorical stories of Moses and the wonderful feats which took place in Egypt during the plagues. In the contribution of ancient literature, from Babylon, Egypt, Greece, Carthage, the cities of the Mediterranean, and from magnificent Rome, you have all the contributions of ancient knowledge testifying to the existence of an occult power in nature little understood. In the Aryan expression of religious thought you find enchantment, ecstasy, clairvoyance, and the impingement of heaven upon earth's ideas. In the Semitic realms of learning the same thing can be observed. It runs like a golden band throughout history. You cannot touch any period of time that the silent, inarticulate voice has not been heard in affairs of men. Poets have sung, painters have painted, artists have felt the genius of inspiration eternally expressing itself through human organization. As I look upon the past, as I see the vista of antiquity opening its mighty doors to my gaze, I see the ancients were not ignorant of this mighty truth; and here I protest against an error. It is sometimes supposed the ancients knew more than you know to-day. They did not. They knew but little. Their experiences were limited. Civilization is a progress up—higher, higher, higher. Nothing can be lost in the realm of mind. Experience is accumulative. This is the grandest age that has ever been, and the next will be grander still. [Applause.]

Notwithstanding the magnificence of the learning of Greece, notwithstanding the collection of literature in the Alexandrian Library, notwithstanding the grandeur of the Alexandrian conquests, there are greater teachers to-day, greater philosophers to-day than Aristotle or Plato. You had a man in your own land whose brilliant genius and spiritual, philosophic thoughts will roll down the centuries; and when you are looking over the spiritual ramparts you will hear the name of Emerson sung in glory in your native land. [Applause.] Great men there are. The idea I want to impress upon you is, there never was a golden age in the past; there never will be in the future. It is continual progress. The man of to-day sees the glory of to-day. The man of to-morrow in his environment will see the glory of to-morrow, and to-morrow, growing stronger in the progressive evolution of intelligence and spirit power. This is the great ideal before the human race.

Modern Spiritualism, I said, rests on facts. These facts are physical and psychological. I mean by that, there is an outside, impinging intelligence upon human consciousness; that it is not always you who are thinking; that there is a thinker walking by your side; that an intelligence greater than you is whispering into the realms of your consciousness, influencing you and sometimes enlarging your soul with great ideas. This power impinging upon the nature was felt by Garrison when he unlocked the spirit of liberty in the hearts of men, when he said the negro was a man entitled to freedom. Liberty has grown with the conception of immortality. As soon as the black man won a soul, the men of power, the men of spirit and of justice, rolled out their indignation and the fetters fell at the point of cold steel. [Applause.] The leaders felt this. It was an inspiration. You feel its impingement first upon your consciousness, upon the subjective stage of your sensational life. Then, in the realm of philosophy, of art, of poetry, you find the same thing. When I think of the poetry of the old Bible as it has come floating down the history of time, although neither you nor I believe God wrote it, I see it stands sublimely in literature to-day. Where will you find poetry like that of Isaiah? Where a judge of human nature as profound as David? When I, an old man, sat on the banks of the Jordan, I felt the impingement of David's inspiration, as it were, in those grand old palms. They were beautiful to me. To my soul, darkened by atheism, I thought there was something grand in the poetry of the Jewish harp; something magnificent in the roll of its ancient literature, and there is something grand in your own. There is a Longfellow whose melody rings to-day; and not far from here sung the immortal genius of a Bryant. These inspirations can never die. They are the Bible, the literature of your native time.

There are contributions to the great ocean of spirit being incarnated into your literature to-day. There is the orator who walks the floor of your Senate house, whose words

are big with the fate of empire and civilization. There is an inspiration there, a power that feels the vibrations of that grand realm which is around, and in the ecstasy of the orator, in the sublimity of the poetic spirit, in the grandeur of religious ecstacy and public worship, there is the contact of the spirit presence from the eternal spirit realm.

#### THE BRAIN—NATURE.

When you come to the more direct evidence and facts of psychological Spiritualism, you find entrancement, where the intellectual faculties are withdrawn from consciousness, and the brain becomes the instrument of another intelligence, in contact with its vibrations. The brain is a wonderful instrument. Think of this brain with its 600,000,000 of cells and its 600,000,000 and more of fibers, all interlaced and interblending, working and vibrating magnificently, every cell the repository of spiritual emanations, every quiver of that complicated instrument a divine expression of the mind realm around. Physiologists know little about it. Psychologists are but on the borderland.

Man's objective sensations only touch the fringe, as it were, of this great theme of modern Spiritualism, which I said rested upon its facts. It is only worth its facts; only worth what it can weigh in solid judicial evidence. This is a cold thing; an intellectual process you have to submit to. You must not come to modern Spiritualism at first with the idea alone of worship; with the idea of meeting the fond one gone to the Spirit-world. Leave sentiment. Do my friends live? What say these phenomena? If a man's soul lives in invisibility; if there be a spirit in the Spirit-world that can communicate with mortals, what is the demonstration? If one man lives, another lives also. If a man in spirit-life can come and give a test to a friend here, it is a test to you all. All men are naturally immortal, if there be one man immortal. We are all going on together. Now we have a basis upon which we can start, a basis of facts. We need no other. The voice of an infinite intelligence could not make the evidence any stronger. The testimony that could be given in the court of the heavenly Jerusalem, would make the power no more authoritative. Nature is the highest; nature is the divine. Therefore these facts of modern Spiritualism are natural. What do they affirm? That human consciousness survives after the body dies. Does the acceptance of that truth change your ethics? You know the Christian bases his ethical system upon revelation. It is, "Thus saith the Lord." Infidels have been immoral, because they denied the basis of Christian morals. Hence, Hume, to meet the objection, wrote a system of morals which are the foundation of what I may call the progressive Unitarian thought of the present day, or a morality based upon experience.

#### MORALITY—COMMUNISM.

What are we going to do for a morality, if we cut ourselves away from the revealed authority of the Bible? Where are we to get our ethical system? We must get it where all other things come from in the way of philosophical and common-sense development—from human reason and experience. How does this immortality of the human soul stand in relation to a natural system of ethics? For are we not trying to build up a natural system of religion? Are we not trying to give you a philosophy that makes the necessities of social and individual life its basis? which shall make as much happiness and as little pain in the world as possible? We start with the assumption of all assumptions—that of necessity. I cannot make a system of morals so perfect to-day that it shall fit me in my changing conditions for an immortality. The legislators of Massachusetts cannot legislate to-day, nor make provisions which will fit the condition of her people twenty years to come. You have progressive legislation, progressive jurisprudence in your commonwealth affairs. So I cannot to-day give you a system of morals that would be suitable for all ages. I cannot expect an ethical system which took its rise in ancient times to meet the necessities, demands and requirements of to-day. I therefore make the best sociology I can for to-day. This is the solution of the mighty problem which is to-day undermining the very constitution of things in your midst.

Though the 19th century is the grandest epoch the world has ever seen, it by no means follows that it is perfectly pure or beautiful. You have the rich and poor in your land. That is not the ideal of a commonwealth. I am not a communist. I have no communist sympathies. Some of the communities formed in your country are supposed to be led by spirits. As Lamartine declared in 1848, communities, to be successful, must be peopled by angels and controlled by arch-angels. [Applause.] Social communities founded on equal rights, equal love, equal law, such as Jesus tried to inaugurate, are a gigantic failure, attended with pain and suffering wherever tried. It can not be done. Man is a selfish creature, and I agree with Hobbs that a morality based upon selfishness (selfishness in its philosophical sense) is the best men have to-day. I mean from the centre of the individual the rays must run out. What I have in mind, if I have made it. Fourier was wrong when he tried to establish a communal idea in labor in 1848, in France. Such dreams are disappointing, illusive, and lead to misery wherever tried. I repudiate them. They belong not to modern Spiritualism. Around these mighty, gigantic, revolutionary facts have come the absurdities,

the fertile nonsense of active hump-backed minds. There is common sense in the spiritual world as well as in all the necessitarian demands of to-day. The communal philosophy taught by Jesus is a failure, an impossibility and a delusion. The communism of to-day is the same. Under the constitution of human nature it has no chance of success. [Applause.] Notwithstanding the conclusions arrived at by one of the greatest philosophers of the 19th century, Henry George, in relation to the unearned increment of increase, what a man makes by his own industry, is his own. No man has a right to take from another what that other has made by his thrift and industry, by his care and wisdom. It is his own as much as his consciousness is his own; but it is also true that a man does not always get his own. The weakest man in your social system does not get the wealth to-day, but he does not get his own. In the way of rent, interest and profit, labor is robbed. The poor, because they are weak in Ireland become downtrodden. Ignorance arises upon poverty, and over-population upon both. In this country you are living out the same errors, producing the same conditions, which topped over the monarchies of the ancient world, and laid in the dust the civilization of antiquity.

#### SPIRITUALISM A RELIGION—PUBLIC OPINION.

In the building up of the sociology of Spiritualism, there must be an urgent demand for a clearer definition of justice between the individual and the community, between the personality and the nation. These problems are being thought out among philosophical minds. The spirit of inspiration is at work in other departments and a philosophy has come. It is that philosophy which has bloomed in the intellectual power and thought of the great free-thinkers of the world. It came in that celestially inspired genius, Voltaire—a name that I hesitate upon. Why should Spiritualists hesitate to venerate so great a name? Malignant partisanship has blackened his fame, but the pages he wrote bristle with gems of spiritual thought. Look upon the iconoclastic efforts of the times as most essential factors in the development and progress of civilization. I am hungry for the time when there shall be a power in morality independent of superstition. Modern Spiritualism is not only a science, a system of morals, but it is a religion. A religion is something more than a mere definition. It is a sentiment. It covers friendship, love, hope and beauty. Are not all these different phases of the same, the beautiful? Religion, then, is our conception of the moral and the beautiful, and this religion we have in modern Spiritualism. What have we to adore? Where are the consecrated emblems of our devotion? They lie in the realm of the thought world. Come tried to give a name to this thought world in its totality. He failed in the grasp he wished to get of nature. I give you a higher idea than his, the humanity of the Spirit-world, that great innumerable concourse of individualities which lie on the other side. This is not a new race or world. There are unnumbered millions of millions of men, women and children in the Spirit-world. There is public opinion there. What can send a President away from the White House or destroy the chances of a politician in your country? Public opinion. It is a power. It is the highest expression of justice you can have. It may not always be the best justice, but it is the possible justice. Public opinion in the Spirit-world is the highest possible opinion man can have. It leaves the shoreline of immortality and the shore-line of mortal being to-day. The public opinion of the Spirit-world with its gigantic environments, its inspiration, its sensitiveness to truth, to utility and to good, without a definite articulated expression, is something which is ever being felt by humanity; and the prayer of humanity, the religious aspirations, the enthusiasm of humanity, should be and is to-day in the classes that are condemned by want and suffering; "Oh, nature, send a better and a grander day for me! Emancipate me from my sorrows and trouble! Set me where I can do my life's work! Listen to my prayer, that out of my soul may come those ideas that I want to give to humanity." If I could go through this large meeting and speak to every individual soul here and ask the question, "Are you contented?" the answer would be, "No." Not one of you contented. With the world into which you came, not contented! Christianity 2,000 years old and you not contented! There are we and tears and suffering in the world.

God, where hast thou been? For 2,000 years the tears of widows, accidents and misfortunes have been impugning thy government. Come and let us see thy hand. He comes not, and you must die. Nature, grading away, declares it must be so. You are fighting these conditions. Then your religion comes to you. I want a higher justice, a higher love. I want to get at the spirit of harmony. We are always wanting to get there. It is the Christ ideal of the eternal nature of this universe that we are trying ever and anon to reach, and which we never grasp. This is the inspiration of effort. All was to be disciplined in this turmoil and contention of nature. It makes the aspirational religious life more strong; and when your eye can look at nature with a clearer sight, and behold it with a grander light, then your victory is being won. What matters it whether you are rich or poor, if your souls are growing? If your soul can be expanded

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## THOUGHTS

## On the Mysteries—Re-incarnation.

BY PROF. JOS. RODES BUCHANAN.

The wide prevalence of any theory or opinion is strong presumptive evidence that there is "something in it," and that it is worthy of profound attention, for I would not scornfully overlook even an extreme opinion entertained by a single individual. Re-incarnation is a doctrine of wide prevalence among Spiritualists, especially among classes more imaginative or impressionable than logical, and it comes often from those who are supposed to have inspirational enlightenment. Nevertheless I have not found time to give the subject the investigation that it deserves, and I do not now undertake to speak upon this subject as a teacher, but simply as an inquirer, suggesting objections that need to be met.

I have not yet heard the doctrine stated in a manner which would appear either rational or in itself or consistent with facts, and while waiting to hear a rational exposition, I would venture to state the difficulties which seem to stand in the way of the current hypothesis, in the hope that out of these vague speculations some truth may be developed not entirely useless or barren.

The insurmountable objection to my mind, is the absence of corroborating facts. It is maintained that certain spirits, and according to some theorists an immense number, feel a desire to renew their experience of earth-life and to do that, they abandon their spiritual life and enter the womb of some woman in conception, to develop as a fetus and be born as an infant.

Have we the slightest evidence that such an event ever occurred? If it did, the re-incarnating spirit would be absent from its spiritual home during its whole earth-life. But in the millions of interviews or intercourse between spirits and mortals, who has ever heard of any spirit being absent or lost from its spirit home? Had re-incarnationists looked at this subject logically, they would have felt the necessity of proving that the re-incarnated spirit was not in spirit-life, but on the earth. In the entire absence of such evidence, I assume that such an event never occurred, and I would undertake to hold communication psychometrically with any of the spirits who are said to be re-incarnated, and to get their views upon the subject. If some commonplace individual assures me that he is a re-incarnation of King Solomon, I will venture to furnish him evidence that King Solomon himself knows nothing of it.

If it is not sufficient to settle the question, and if the theory be changed to affirm that only in some very rare and extraordinary cases this re-incarnation occurs, concerning personages of whom we know nothing, it is hardly of sufficient practical importance to occupy our time, but if it still be urged as a possibility, a mysterious phenomenon, which may throw some light on the laws of spirit-life, I meet it with the assertion that it seems to me one of those violations of the laws of nature, which if they are not as Spencer would say, absolutely "unthinkable," are still so essentially irrational as to require a tremendous amount of evidence to make them even plausible.

If a fully developed and enlightened spirit could change into the germinal and undeveloped soul of a fetus, or the minute psychic element which exists in spermatozoa, ovary, or egg, and thus begin a spiritual growth which would result in an entirely different spirit or character, then such things are possible, and there must be other examples in nature of their occurrence; but they never occur, nothing like it has ever been observed. Universal experience affirms its total impossibility. One animal never changes into another, and life evolution never turns backward.

When the spirit parts with all its powers, characteristics and faculties to become a mere spiritual germ, vastly below idiosyncrasy, a close approach to annihilation (for there is no definite conscious volition, emotion or character in the embryo, but only a possibility of their evolution), such an act resembles closely a spiritual suicide, which is but a chimera of the imagination. A spirit cannot annihilate itself, and instead of suspending its powers to go into hibernation like certain animals, we know that spirit-life is a state of far higher and more uniformly sustained consciousness than earth-life.

On this fantastic hibernating theory, how does the spirit manage to hold itself still and unconscious, and when, if ever, does it wake up to the consciousness of its powers? If such waking up ever occurred, the spirit being aware of its entire past life and possessed of its advanced powers, would be able to astonish the world by the narrative of its pre-existence, but no such marvelous event has ever happened. We may find a few peculiar individuals who have a dim, dreamy notion of having had a prior life, but it is only a dreamy notion, which may have arisen from scenes in their dream life, dimly remembered or from impressions made upon them by spirits of which they have retained a vague conception. If the spirit supposed to have re-incarnated neither remembers his past life nor possesses the characteristics which he once manifested, then he is in no respect the same spirit, and the man who suppose himself a re-incarnated spirit is nothing but the offspring of his parents, with the qualities which arise from education, heredity and prenatal influence, among which there may be a considerable amount of credulity.

If a medium professes to be under absolute control by some spirit, and yet that assumed spirit knows nothing of his own native tongue or the incidents of his life, and manifests none of his intellectual and moral characteristics, we are sure there is no spirit in the case, but only a deluded mortal. In like manner if the mortal who supposes himself a re-incarnated spirit knows nothing of that spirit, as to life and language and has none of his characteristics, it would seem to be a similar delusion. So far as I am informed there are no instances of re-incarnated spirits that could stand this test.

How, then, does this theory originate—on what basis does it stand? When I asked the question of a very intelligent re-incarnationist, he replied that he assumed re-incarnation to be true, because he could not conceive that a new life should begin in any human being—he thought there must be a prior life. This makes re-incarnation a universal process, which is a fatal supposition, as it would require the whole Spirit-world to be engaged in preparing to dive down into the ocean of matter, as if the earth-life were preferable to that of the Summer-land. Such a theory is hardly worth discussion.

Moreover it is an arbitrary disregard of the whole course of Nature. There is no difficulty whatever in conceiving a new life to begin in conception and gestation, for such is the law of nature. Every thing that lives, whether man, animal or plant, develops by its life a germinal life similar to itself, and

if the life is not derived from the parent source then the entire myriads of animals, fishes, insects and plants instead of originating seeds or germs as we see them doing, must be calling from the Spirit-world an infinite number of spiritual animals, fishes, plants and insects for re-incarnation, all of which must be very busy to jump in at the right time to vitalize the seeds and prevent the vegetable and animal kingdoms from coming to a sudden end.

Does not all this seem fantastic or insane, and do not such wild theories prompt to ridiculous acts? The boy may claim to be the ancestor of his own father, and the clown to be an ancient king. A young Spanish gentleman, it is said, was greatly annoyed by an old man who recognized in him the incarnate spirit of his own mother and wished to treat him as a mother. It is a wild assumption to say that life cannot originate by transmission from prior life. Its transmission is just as obvious in the case of vegetable or animal seeds, as when a cutting from a tree is developed into another tree. We see the transmission of life; we know nothing of re-incarnated life either in animals or plants. It seems but a baseless assumption; yet on this baseless assumption my friend rested his doctrine of re-incarnation. When we recognize the transmission of life by seeds, germs or cells, the whole foundation of re-incarnation seems to be gone. Nor do I see the least foundation for re-incarnation in the phenomena of inheritance. There is nothing in vegetable, animal or human life which is not obviously the result of ancestral character and ancestral conditions, modified by the environment.

The re-incarnation hypothesis seems to be hedged around with insurmountable obstacles on all sides. To establish the theory as just stated, we must deny that the father and mother can produce offspring at all, without the assistance of some stray spirit, and if human beings cannot, neither can animals; if animals cannot, neither can zoophytes nor plants of any species, and there must be an infinite realm of animals, birds, quadrupeds, reptiles, fishes, insects, worms, trees, shrubs, grasses and even lichens or mosses in the Spirit-world to keep up life on earth, if the life here cannot sustain and propagate itself.

There is an equally fatal obstacle to re-incarnation in the moral aspect of the question, for unless we take the insane view that all life on earth is barren, and must be recruited from the tribes of wandering spirits, we may ask by what right does the re-incarnating spirit thrust itself into a family unasked, eject the rightful offspring and put itself in the place? Wherein does such an act differ from pre-natal robbery and murder? What right has the burglar spirit to come back to life in this manner, destroying a life to indulge a depraved taste for turning back in its evolution and abandoning the realms of purity and wisdom? The basest of the bird species is the cuckoo, which inserts its own eggs in the nests of other birds, to destroy their offspring. Re-incarnation asserts the existence of cuckoo spirits, and in its most extravagant form degrades all spirits to that dishonorable level. It is a pessimistic theory, which denies the creative benevolence, and darkens the entire aspect of destiny.

I attach no importance to the argument that the continuance of future life depends upon the eternity of past existence, as that which has a beginning must also have an ending, and therefore an immortal existence cannot have a beginning. This is a superficial view. The mortal body which begins in conception and gestation comes to an end, but the immortal spirit is from the eternal or Divine, and returns toward its origin. But it does not first appear in matter as a fully developed spirit. It comes as a germ and grows into full development. It grows through life and continues growing in the spirit realm, whether it is translated thither as a child or as an adult. The growth of the spirit like the growth of a seed, is the fact which superficial thinkers have overlooked.

I do not perceive that re-incarnationists have ever demanded a rational proof before accepting their theory. They should demand positive evidence that some intelligent spirit has abandoned the Spirit-world, and cannot be heard of in spirit-life; that some mortal can give a full account of the details of his former existence, and manifest the possession of his old spiritual identity and capacities; that children should develop regardless of the laws of heredity and become able to reveal their former life on earth as in heaven, and that intelligent spirits should give a rational narrative of the lives through which they have passed, capable of being verified. If none of these things are possible the re-incarnation theory as commonly presented, must be classed among delusions.

In the dreary treadmill round of re-incarnation the sublime purposes of creation are defeated, our weary life-struggle is ended only to begin another, and the glorious progress in love and wisdom of the higher life is continually arrested to renew the debasing influences of life and earth, amid the selfishness, the struggles and wars, the sickness, crime and suffering of half-developed humanity.

Not such is the law of evolution, and progress, which assures a grander future for nations on the earth, and the fruition of all our hopes in the spirit life which advances toward the Divine.

I would respectfully offer these suggestions to assist in reaching the truth. In rejecting absurdities and showing their pernicious nature, I would hope that I am clearing the way for the presentation of the more rational views which I am bound to presume must exist among the large number of those who are considered re-incarnationists. I offer no statement myself of the relations that may exist between embodied and disembodied spirits, but await the statements of the very intelligent persons who have been interested in this subject.

Boston, Sept. 9.

## Faith Cures.

A remarkable faith cure is reported as occurring in Boyle County, Ky. For the last year or more Miss Saline McDonald, residing there, had been afflicted with a spinal complaint, and has been quite bedridden during the whole time. Last Sunday she was visited by the Rev. Mr. Burchfield of Cincinnati, who prayed with her, and received from her assurances that she had faith that God could and would restore her to health. At the conclusion of the religious exercises Mr. Burchfield placed his hands on her head, when she arose perfectly restored. Up to this time she has suffered no relapse and says that she has no apprehension that she will.

Another cure, equally as remarkable, is said to have occurred at Nevada, Ohio, in the case of a young lady, Miss Ella Betts. Three months ago she began to feel and show symptoms of pulmonary consumption, which is hereditary in the family, and a fortnight since she went to bed, as it was supposed to die. She refused all religious administration,

although apparently but a few days from death, until Sunday, the 13th inst., when she told her mother she would like to see a minister. The pastor of the Presbyterian church thereupon made two or three visits, when Miss Betts asked to be taken into the church. Her spiritual frame seemed to him to be suitable, he promised to comply with her request, which was done last Sunday afternoon. This weakened her greatly, and when her spiritual advisers left it seemed impossible for her to survive the night. For three hours she lay with eyes closed, breathing a constant prayer, oblivious to surroundings. About midnight she called her mother and said that she was saved; that Christ had saved her father and her also. She asked for a chair, arose, walked a few steps and sat down, stating that she was cured. Shortly after she dressed herself, went into the parlor, seated herself at the organ and commenced playing softly. All this time she appeared to grow stronger, and at four o'clock in the morning she called her father up to breakfast. At seven o'clock the minister called, when she told him she was feeling as well as ever, only a little tired, and that she should be in church next Sunday to hear him preach. To all who call she tells the same story, and apparently is perfectly cured.—Ex.

## Mission of Paul vs. Woman's Rights.

BY M. B. CHAVEN.

The natural religious fanaticism of Paul is shown by persecuting dissenters while a Jew, and executing them after becoming christianized (1 Cor. 16:22, Gal. 1:8). How he became such an enthusiast under the liberal teaching of his exemplary tutor, Dr. Gamaliel, of the Sanhedrim—who defended the early Christians from Jewish persecution—is a subject of remark; though he was sufficiently well informed on the religious sentiments of the time to see that Mosaic rites and Davidical ordinances in connection with sacerdotal performance was becoming outgrown with the devotional evolution of the age. Then with a fertile imagination exuberant in spiritual conception, he discovered in Jesus a significant person on whose example and teaching to found a new creed, as the outgrowth of Judaism, in adaptation to the religious proclivity of the Gentile world, which was then renouncing beastly sacrifices in propitiation for sin, by substituting reforms noted for good works to act as mediators between God and man.

On assuming himself divinely inspired for the mission, such was his zeal in the cause, that among Jews he became as a Jew that he might gain them; and to those without the Law he acknowledged himself as such for proselyting Gentiles whom he admitted were a law unto themselves, by doing the things contained in the Law. Then after rejecting his Hebrew name of Saul, in favor of his noble Gentile convert Sergius Paulus of Paphos, he succeeded in organizing an enduring church for Jesus in western Rome, that the rock Peter, with the "keys of the kingdom" and help of his son Marcus failed to establish in eastern Babylon (1 Peter 5:13). Hence if this early apostle had not abandoned his Oriental mission and returned west, to receive a pontifical position at Rome, invested with power on earth to remit sin, (John 20:23) the name of Paul could have yet been standing at the head of Roman papacy as the vicar of God upon earth.

By being "crafty," this famous apostle preached his Christian reputation for veracity as a candid reformer by resource to duplicity for making converts through guile, (2 Cor. 12:16) counter to the honesty that should characterize all religious renovators. Whether the "lie" (Rom. 3:7), for which he excuses himself in justification to the church for the glory of God, consisted in a fabrication of his miraculous conversion on the highway to Damascus, remains a mooted question among theological critics. Luke fails to give a straight story when narrating circumstances connected with the occurrence, by first saying his attendants stood speechless on the phenomenal occasion, while in the defence before Agrippa, he declares they all fell to the ground.—At first he tells Theophilus that those accompanying him heard the voice; but in relating Paul's speech vindicating himself at Jerusalem, they heard not the voice.

The fact that this evangelist was a Gentile by birth, not admitted among the circumcised by Paul when closing his letter to the Colossians, having received no call from Jesus or ever heard a word he spoke, dependent on the testimony of other witnesses; and writing to a foreigner unknown in the house of Israel, with no idea of his letters ever being published or known to any but the individual to whom they were addressed, is no excuse in extenuation of such open discrepancy in his narrative.

Paul laid great religious stress on the "fall of man," as founded on the Edenic allegory—though such a fall in reality could only prove original imperfection in the Divine works. He thus taught a male system of theology that enslaved woman as the "weaker vessel," on the apparent heathen principle that "might gives right." He thus exonerates Adam from transgression on the fertile plea that Eve only was deceived, and absurdly places her under his absolute control for the ridiculous reason of manifest inefficiency in mental supremacy or intellectual brilliancy to first govern himself. He treated females as a second class order of creatures, unworthy of notice in the school of learning; but when telling Timothy they should be kept in silence with all subjection, says "if they will learn anything," let them ask their husbands at home," without making any educational proviso for those who had no husbands, or such as whose husbands knew nothing.

On the insignificant claim that Adam was first formed and then Eve, he based his male prerogative that a woman should not be suffered to teach, or preach, after admitting the valuable service of sister Phoebe in the church at Cenchrea. History shows that the enforcement of his prohibitory injunctions against female preaching at the Laodicean Council A. D. 365, was partially instrumental in plunging Christendom into the Dark Ages that soon followed. His theological assumption of a masculine God, is shown to have been most degrading and oppressive in its results on the gentler sex. For while it is well known that woman is more obsequious to law than man, biblical theology and civil jurisprudence deprive her of right to assist in making the laws by which she is governed. So seldom is it that woman when compared with man is condemned to capital punishment for violation of law, that in the late civil war times, our official authorities at Washington determined to make an example by a neck suspension on the gallows of a harmless lady, well knowing she had no hand in the crime for which she shamefully took her life.

If instead of preaching what our apostle

termed "foolishness," as the means of salvation in a life to come, he had advocated the cause of general education to promote higher life at present, allowing woman an equal share in its benefit, with like privilege in church service, his name would have been shining through succeeding ages as a star of the first magnitude in the galaxy of religious progress for primitive aid in elevating mankind from the abyss of ignorance, that has darkened the past, into the light now dawning through scholastic instruction for the future. Yet in the face of his manifest inconsistency to progress, it is to be admitted that with all his faith in the vague doctrine of a literal resurrection of the corporeal body, he was the most explicit expounder of spiritual philosophy the world ever produced. By his reference to a spiritual body, it is readily inferred that the modern phase of spirit materialization was an attribute of his mediumship.

By founding his creed on faith and mystery, foolishness and blood, with female subordination as a solid plank in his theological platform, he stands out to the world more as an enthusiast than a moral reformer. But fortunately by aid of the more liberal views now permeating the mind of modern society in favor of reformation by universal education, with equal civil and religious privileges to the sexes, his incorrigible opposition to "woman's rights" is becoming gradually outgrown in the more equitable social feeling of the present day. In this age of religious liberty when female graduates rival males in academic honors, it is not considered so much "shame" for a woman to speak in a church as it was for him to say so. Neither is a young widow who may properly unite herself to another husband, now supposed to wax more wanton against Christ by so doing than a certain famous windy preacher of Christ in Brooklyn, who was so hasty in seeking another wife on finding himself a young widower by his heedless boat navigation on the Schuylkill.

Paul's estimate on marital relations was expressed to the Corinthians by saying it is better to marry than to burn. This is in plain illustration of the fact that he considered marriage commendable only as a means of gratifying human instinct without sin—or in other words, a preventive of fornication. Yet for his own apparently pure and celibate life devoted to God and the welfare of man, he is well deserving an eligible position in the third heaven to which he had been graciously caught up and heard unspeakable words unlawful for a woman to utter.

With the present educational facilities and means of general intelligence now vouchsafed to woman, a prospect is open for her future promotion to elective franchise, with free admission to the pulpit and legislative halls of government. Then with the anticipated beneficial effect of her executive ability at the helm of State as an evangel of reformation in effectually counseling the prohibition of that sin procreator and soul-corrupting beverage, intoxicating drink, that causes 75 per cent. of all the crime and poverty that disgrace the land; and with her benign influence on the rostrum of religious progress in disseminating a gospel of love, founded on deed instead of creed, conjoined with the doctrine of eternal progression in lieu of everlasting retrogression by gnashing of teeth in misery, the glory of Zion will shine forth as a brightness, and the salvation of Israel as a lamp that burneth, until the peace of all nations shall flow as a river, and righteousness prevail as the waves of the sea.

In harmonious culmination of this long prayed for millennium epoch, the outcasts of Israel and dispersed of Judah in company with all the ransomed of the Lord are expected to gather around the root of Jesse as their promised inheritance, and return to Zion with shouts of triumph and songs of everlasting joy upon their heads. Then with jubilant enthusiasm the enraptured sons and daughters of Adam will universally hail with joyful exclamation the descending angel, in anxiety to see the "great chain" in one hand, and key of the bottomless pit in the other, to bind down Apollyon a thousand years for the blissful reign of Messiah, while the morning stars again sing together, and the sons of God give another shout for joy.

Hartboro, Pa.

## Seven Blind Wonders.

For several days past, there has been a remarkable family of negroes in Atlanta, Ga. Their name is Williamson and they came from Wilson county, S. C. There are three brothers and four sisters, all of whom have been totally blind from their birth. They are the children of black parents who were slaves, and ordinary field hands. Unto them were born fourteen children, seven of whom had sight, while seven were blind. The blind children were not only harder and healthier, but their mental endowments are superior to those of their brothers and sisters who could see. They went to Raleigh to the State Blind Asylum, and were there well educated.

On leaving the asylum, they organized themselves into a concert company and began to travel through the South. The oldest brother married a smart negro woman, who acts as guide and business manager of the party. They have been all over the South giving entertainments, which have paid them handsomely. They sing and play on various instruments with remarkable skill. All of them have good voices, which have been well trained.

The most remarkable performances are the exhibitions of their power of mimicry. They imitate a brass band so perfectly that a person outside the hall in which they are humming would almost invariably be deceived. Their imitation of the organ is equally perfect. Each of the singers makes a peculiar noise, and carries his or her own part of the performance and the combined result is a deep music, very like the pealing of a grand organ. These are two of their many tricks. They are constantly adding to their repertoire and perfecting themselves more and more in their curious arts. They have educated the sense of touch to a very remarkable degree. By feeling of a person's face and head, they can give an accurate description of his or her appearance, and one of the sisters claims that she can tell the color of the hair by touching it.

The seven will stand with joined hands and any object can be placed in the hands of the oldest brother at the end of the line; while he holds it he claims that the magnetic current which passes through the entire line will enable any one of his brothers and sisters to tell what he has in his hand. At any rate, some remarkable guesses of this kind are made.—Ex.

## Horisford's Acid Phosphate.

FOR LEMONS OR LIME JUICE.

is a superior substitute, and its use is positively beneficial to health.

## THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed by the scientific effort in the presence of non-professional mediums and sensitive persons. These accounts may record spontaneous phenomena, and may be the result of systematic effort in the way of circles and sittings for the development of medium power, experiments in thought-transference, and manifestations of supernormal mental action. The value of this column will depend wholly on the active co-operation of our subscribers upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

## A WAR EPISODE.

## Physical Manifestations in the Army.

"Coming events cast their shadows before." The occurrence I am about to relate took place during the siege of Yorktown, in the early part of May, 1862. To make the subject matter clearer, a portion of history becomes necessary: After the escape of the rebels from Manassas, they retired upon Yorktown, Virginia, situated between the York and James Rivers, and with the extensive fortifications erected thereon, and in the enemy's opinion, it was impregnable, thus guarding the approaches across the whole Peninsula at that place; and the extensive preparation made by Gen. McClellan in laying siege thereto with the Army of the Potomac at that period, indicated the seeming impossibility of evacuation.

The cavalry regiment in which I had enlisted was then encamped in dense pine woods, and on the right flank of the main army, thus protecting us during occasional cannonading from the enemy. Our position was hidden from them. The writer of this was detailed as officer of the guard, a Lieutenant at that time. My duties being the guardianship of the camp, especial vigilance had been enjoined upon us by the Colonel on account of brisk firing from our gun-boats on the rivers mentioned, in shelling the enemy's fortification. There had been returning replies from them during the day. This much by way of preface.

After making a tour of the camp to see that sentries were properly posted, vigilant, and on the alert (it being after taps, 9 P. M.), had sounded, all lights were extinguished except in officers' quarters; I wended my way towards one of the tents. I heard voices inside raised in debate, and there saw several officers of different ranks seated around the mess table (chest). The place was lighted by the dim, flickering glare of a candle stuck in the projection of a tree—a partial support for the tent on approaching, and on my entrance I was hailed by having my attention called to the subject of table tipping and Spiritualism, and the—(to them)—probability of the return of the dead, and their power to manifest intelligently. I had previously argued with a number of the gentlemen present on the subject. It seems that they had been debating upon the theory. I was at once, and as I thought, unfairly appealed for proofs. "Aye, proofs," said Lt. Fitzgerald in a tragic manner (he having been an actor of some note previous to the war), quoting copiously from Shakespeare. I was inwardly stirred up, the junior officer present, and suddenly felt what the ministers of the gospel often apparently feel, "a power from on high descending upon me"—a sort of inspiration. I replied, "Gentlemen, if you will keep silence and obey my instructions, I think I can show you things little dreamt of in all of your heathen philosophy." They assented, and silence reigned for some five or six minutes. After I had arranged the circle, including two negroes, (officers' servants) who were present, around the mess chest, I directed each one to place his hands thereon; and taking a position myself, the dim, flickering, ghostly light shed its rays upon the solemn and soldierly faces.

In a few minutes the large chest began to sway to and fro, and raised itself half way to our knees, slowly returning to the ground floor with its carpet of grass. It then began to tip from one of its corners to the other, shake itself and then settle. Taps were heard growing louder and louder around the sides and on top; there followed a blow underneath resembling a musket report. Nearly all involuntarily jumped to their feet, exclaiming, "Why! it is alive! What the grill! Commanding—(fearing that conditions necessary would be broken) and saying earnestly, though jokingly, 'You'll never get out of here alive if you disobey me. You are in the charmed circle.' The manifestations thus far were extraordinary to them (but not to me, as stated in a former article). Directly the taps were resumed, sounding inside and outside of the mess-chest. Its contents of tin plates, knives, forks, bottles of table sauce, ham, etc., began a medley and chorus of noises.

The expressions and glances of those present, presented a study for a painter, and a scene not easily forgotten after the long lapse of years. My pen cannot do justice to the occurrence. Again the noises ceased, and then the taps began in a steady business like way, and I commenced to question the intelligence alphabetically. Its reply was to this effect: "About midnight your camp will be shelled by the enemy. [The enemy had not, as yet, got range of us, not knowing our whereabouts.] The general alarm will sound, and the whole army be under arms. Your regiment will take the advance on Yorktown and find it evacuated." More was given, but it would, perhaps, seem like romance, so I desist. This was inexplicable; the very idea of the rebel's famous stronghold being evacuated seemed nonsense. There are more things between heaven and earth than are dreamt of by man in all his philosophy," said Lieut. Fitzgerald, at this juncture of the affair, seconded by a loud musket-like rap, nearly overturning the chest. This concluded the séance, as I could no longer control their comments.

In conclusion, I will add that just about midnight, as we were leaving the tent to retire to our different quarters, the rebel shells began pouring into our camp, bursting with considerable destruction among men and horses. The bugles began their call. "To Arms! To Arms!" The general alarm among the infantry, cavalry and artillery of the whole Grand Army of the Potomac followed, but all was darkness amid the rain of shell in our camp. In the morning before daylight our regiment did take the advance of the army. Some casualties followed, but this I desist from alluding to. We did find Yorktown evacuated, and the enemy gone.

But few of the witnesses to this incident are now living; the others have joined the army of the disembodied and no doubt now believe in the truth of an existence after earth-life. Philosophizing on these manifestations, I could say: Can such possibly be accounted for by any other hypothesis than the work or manifestations of intelligent beings? Des Moines, Iowa. J. L.



## Woman and the Household.

BY HESTER M. POOLE.  
[106 West 29th Street, New York.]

### INVOCATION.

Anoint my eyes that I may see  
Through all this sad obscurity,  
This worldly mist that dims my sight,  
These crowding clouds that hide the light.

Full vision, as perhaps have they  
Who walk beyond the boundary way,  
I do not seek, I do not ask,  
But only this, that through the mask

Which centuries of toil and sin  
Have fashioned for us, I may win  
A clearer sight to show me where  
Truth walks with Faith, divine and fair.  
—Nora Perry.

### WOMAN IN JOURNALISM.

Women have been peculiarly successful as journalists, and few papers of any standing are without one or more upon the staff. This is true of religious periodicals, daily papers and technical journals. During last winter an association of women journalists was organized at New Orleans, during the Exposition in that city. Names may be forwarded, with credentials, to Mrs. E. J. Nicholson, *Pittsburg*, New Orleans, or to Mrs. Marion McBride, Boston *Post*, Boston, Mass. The following concerning the craft has been clipped from exchanges within the last few days:

Miss Hattie A. Paul is manager, editor, bookkeeper and business manager of the *Memphis Daily Scimitar*.

Mrs. L. May Wheeler has returned to Indiana and taken service with the *Sunday Sentinel*, as travelling and business correspondent.

Miss Ella A. Hamilton, one of the editors of the *Des Moines Saturday Mail*, has been appointed by Governor Sherman to serve upon the Iowa State Board of Examiners.

Mrs. S. B. Thornton is editor and publisher of an enterprising local Greenback paper, the *News*, published at Booneville, Missouri.

Miss Clara V. Studnitz of Dresden, Saxony, publishes a weekly journal, *Fürs Haus*, whose first publication dates only two and one-half years back. It has proved a success, as it has already 80,000 subscribers, or more.

Mrs. Mary W. Longborough publishes a neat weekly paper at Little Rock, Ark., called the *Arkansas Ladies Journal*, and apparently has a prosperous business.

Miss Mamie Lambkin Hatchett is the editor of a semi-monthly issued at Henderson, N. C., entitled *Southern Woman*. Miss Hatchett has already made a favorable reputation in literature; her novel, "Myra," published a few months since, having been well received.

Ella S. Leonard and Caroline G. Lingle, two Vassar girls, have bought the Atlantic Highlands, N. J., *Independent*, of which they will be editors and publishers. The paper is to be "independent in politics and religion, though strongly partisan on the side of Christianity, temperance and good morals."

Mrs. M. E. Bradford, has been the foreman of the Boston *Commonwealth* from its beginning, and has brought out every issue for fourteen years until that of last week, when her connection with that paper ceased. She took the entire responsibility of the *Commonwealth* when, at any time, Mr. Slack was absent. She did the mailing, could give a hand at the types, or command editorials. She was invaluable to that paper.

Ida A. Harper has a "Woman's Department" in the *Fireman's Magazine*, which is said to have the largest circulation of any labor periodical in the country. Mrs. Harper has also a department in the *Terre Haute, Ind., Express*, and at the same time does editorial work on the *Terre Haute Mail*.

The *Woman's Tribune* of Beatrice, Nebraska, Clara Bewick Colby, editor and publisher, is an excellent family paper. The following are regular contributors: Department of Law—Ada M. Bittenbender, Lincoln, Neb.; Department of Political Science—Adeline M. Swain, Odell, Ill.; Department of Hygiene and Medicine—Jennie McCowen, M. D., Davenport, Iowa; Home for the Friendless—Emma Parks Wilson, Lincoln, Neb.; Elizabeth Cady Stanton, Alice B. Stockham, M. D., and others.

The *Legal News*, edited by Mrs. Myra Bradwell, contains an advertisement of the Illinois statutes of the current year published by Mrs. Bradwell. The *Legal News* company published these statutes, properly indexed and complete in less than twenty-four hours after the time had expired for the Governor to veto or to sign the acts.

The *Woman's Journal*, Boston, is as steady and reliable as anything on the planet. It has lately received a fresh accession of strength from the new young editor, Miss Alice Stone Blackwell, a born journalist, beside being thoroughly equipped for the work. There is an excellent corps of contributors, among whom are, on occasion, Louisa M. Alcott and Elizabeth Stuart Phelps.

### WOMEN IN LITERATURE.

Louisa M. Alcott has had a sale for her works of over five hundred thousand copies. Queen Marguerite of Italy, writes scientific essays and dramatic criticisms, and accepts cash for them.

Miss Annie L. Dawes, a daughter of the Senator, has written for young readers a book entitled, "How We Are Governed."

Miss Ada C. Sweet furnishes the poetry for the *Current* of July 11th. Miss Sweet will be remembered as the Pension Agent in Chicago, who refused to resign her office when it was asked of her, in order to make way for a person of different political views.

Mrs. Helen Jackson left several unpublished manuscripts. Her last work was a story of humble life in the West, entitled, "Zeph." It was finished during her fatal illness, and is now, with other manuscripts, in the hands of her publishers.

Miss Alice Gardner, a student of Newnham Hall, Cambridge, England, has been elected out of twenty candidates Professor of History in Bedford College, London.

Mrs. Frank Leslie has gone abroad to collect material, engage artists and make business arrangements for the publication of a new historical work, entitled, "Frank Leslie's Pictorial Third of a Century—1851-1885."

Mrs. Stapleton of the *Denver News*, and wife of the editor, has taken the prize for the best short story writer for the *Youth's Companion*. She has the carte blanche to write what and when she wishes for that journal, and is bringing Colorado fame in the literary world.—*Laramie Sentinel*.

"Sweet Cleo" is a new novel by "Josiah Allen's Wife" (Marietta Holly). This is a continuation of the famous Josiah Allen's Wife's series. A literary gentleman who has carefully examined the story, says: "In my judgment this novel will prove the 'Uncle Tom's Cabin' of the temperance reform."

Four sisters have attained a high rank of literary work at the West. Mrs. Helen M. Gougar of Lafayette, Ind., has been, until recently, a highly successful editor and publisher of a newspaper; Mrs. L. J. Lampher of Des Moines, Iowa, has issued a "Reference Book for Chautauque readers." Mrs. Henrietta Cosgrove of Lafayette, a book of instruction in oil, water color, came-o, luster and other paintings, entitled, "Amateur Art," and Mrs. Edna C. Jackson will soon issue in book form "That Girl," a serial now running in the *New Era*, Henry county, Ill., *Republican*.

The Woman's Congress, or Association for the Advancement of Women, will hold its thirteenth congress in Des Moines, Iowa, on October 7th, 8th and 9th. The topics for discussion are as follows: "Is the Law of Progress one of Harmony or Discord?" by Rev. Antoinette Brown Blackwell, New Jersey; "Comparative Effects on Health of Professional, Fashionable and Industrial Life," by Anna D. French, M. D., New York; "The Production and Distribution of Wealth," by Rev. Augusta C. Bristol, New Jersey; "The Work of the World's Women," by Mrs. H. L. T. Wolcott, Massachusetts; "Justice, and Not Charity, the Need of the Day," by Mrs. Mary E. Bagge, New York; "Organized Work, as Illustrated by the Methods of the W. C. T. U.," by Miss Frances E. Willard, Illinois; "The Ministry of Labor," by Miss Ada C. Sweet, Illinois; "The Need of Adjustment between Business and Social Life," by Julia Holmes Smith, M. D., Illinois; "The Advantage of the Spoken over the Written Word," by Miss Frances F. Fisher, Ohio; "The Religion of the Future," by Mrs. Imogene C. Fales, New York; "Women Physicians in Hospitals for the Insane," by Jennie McCowen, M. D., Iowa; "Human Parasites," by Lella G. Bedell, M. D., Illinois.

Many of the delegates to the Woman's Congress will go from the sessions of that association to the seventeenth annual meeting of the American Woman's Suffrage Association, which will take place on Oct. 13th, 14th and 15th, at Minneapolis, Minn. A large attendance is expected at the meetings of both these societies, and a fine array of speakers will be present.

### What is Christianity?

The able editorial in *The Index* of August 20th, on this question, though certainly valuable in showing the inadequacy of some answers to it, seems to me, after all, to conduct to a point where the impossibility of a just definition of it is plainly to be seen.

And this appears in the necessity under which the writer lies, in common with all writers, of using qualifying adjectives, when he would have us know just what is meant. Thus, he speaks of "primitive Christianity," of "organized Christianity," of "ecclesiastical Christianity," of "Christianity as taught by Paul," and of "the various forms, which Christianity has assumed." Every fair and definite writer will find himself under the same necessity; for what has been and still is called Christianity has never been at any two periods, or in any two regions of the world, precisely the same thing. Acute scholars have long been accustomed to distinguish between Christianity as taught by Jesus himself (assuming that we have an entirely correct account of this in the Gospels,—a tolerably large assumption, and one in the face of considerable difficulties) and "Pauline Christianity," or as taught by Paul, and "Johannine Christianity," or as taught, or said to be taught, by John.

And after the apostolic times came "Patristic Christianity," or as taught by the Fathers, embracing various marvellous or childish things, before which the New Testament legends pale,—itself no unit, but varying with its date and teacher. How much of all this ought properly to be included under the title "Primitive Christianity" writers are not agreed, especially when discussing church government. Christianity is indeed "a historic religion," changing its aspect in some of its most conspicuous features with the centuries. The concrete or embodied Christianity among us to-day is certainly not much the same thing with that of our fathers on this soil only a century ago. Nor is it the same with that prevailing in parts of Europe to-day. The Christianity of Scotland is not that of Spain, and neither is that of Russia. The two or more Christianities side by side in Germany and most of Western Europe, Popish and Protestant, "evangelical" and "liberal," Calvinistic, Arminian, Lutheran, Trinitarian, Unitarian, High Church, Low Church, Broad Church,—and the catalogue of differences might be greatly extended,—in what sense are all these the same? The "various forms of Christianity," indeed! Then there is doctrinal Christianity and practical Christianity, schemes of belief and rules of ethics; also theoretical Christianity, as set forth in its standards of doctrine and practice, and concrete or actual Christianity, as really held in the minds of the people and illustrated in their lives. Patently, these are not quite the same thing among us now. Are they anywhere? Have they ever been?

That there is something in common in all these forms is probably generally believed. But will it not require no small ingenuity to tell us just what it is? How much is held by all Christians in common, and not held by others than Christians? Will some one undertake to make this plain?

If the question be asked, What is true or pure Christianity in distinction from what has been corrupted? it is to be feared that most people would reply, as the editor suggests, "That of our church or sect," or, possibly, each for himself, "My own private interpretation." On second thought, however, they would probably fall back on this, "True Christianity is the teachings of Christ." This would be a capital definition, if there were full accord as to what those teachings were. But now, as in Paul's day, "there are," it may be, so many kind of voices in the world" on this as well as other points.

The question, "What is true Platonism?" would be properly answered by a reference to the Republic, the *Gorgias*, *Timæus*, *Dialogues*, etc. So the question, "What is true Christianity?" is properly answered by a reference to the accounts in the earliest records of what Christ taught, with this great disadvantage, however, that he committed nothing to writing himself. But if, in any way, we can ascertain just what he taught, and that only is strictly Christianity. As neo-Platonism is not exactly Platonism, so the modifications which Christianity received at the hands of its earlier or later expositors are not strictly a part of Christianity. But, as one may be essentially a Platonist without accepting all that Plato taught, so it would seem that one may rightly be said to accept essential Christianity without receiving all that is claimed to be Christ's teaching. How much he might reject—either on the ground of insufficient evidence that it was taught by Christ, or on the ground that, if taught by him, it is, nevertheless, untrue—and yet hold essential Christianity is too hard a question for any very exact answer. C. The attempt to answer it by asserting that

we have an infallible record, by the letter of which all opinions must be tried, is an assumption too monstrous for respectful attention.

That every honest or benevolent man may properly be called a Christian is a proposition that few probably will maintain. One may be just, humane, forgiving, patient, humble, self-sacrificing, devout, and "go about doing good," may manifest, in short, the eminent virtues of Christ, and so be a Christian in spirit, while repudiating much that the old Christ taught. (Indeed, would it not be hard to find the man who holds everything that is recorded in the New Testament as Christ's teaching?) In other words, there is such a thing as a Christian spirit, and there is furthermore such a thing possibly as Christian doctrine. Why may not one cherish heartily much of the former, and reject as heartily much of the latter?

In such a case—and perhaps the number of such cases is immensely greater than at first may be thought—should it properly be said of him that he holds or that he rejects "Christianity"? So far as the aim of Christianity is the moulding of his spirit or character, he is in accord with it. So far as it is the teaching of problems in theology or philosophy, and it may be incomprehensible or incredible statements respecting God and man and their mutual relations, he rejects it utterly. So different may be the two things that pass commonly under the same name, Christianity.—Joseph D. Hull, in the *Index*.

### Complimentary.

A highly educated and critical Spiritualist whose connection with an evangelical sect has never been severed writes, in a private letter, as follows:

"I wish to praise your number of Sept. 12th for many good things; as, for instance, Mrs. E. H. Britten's excellent letter with its very discriminating observation: 'Mr. D. D. Beiden's thoughtful article on "Religion and Common Sense Views of Spiritualism." S. M. B.'s "Agnostic Experience," John Winslow's "Jesus—Spiritualism," admirable in spirit and very useful in the present irreligious trend of much that calls itself Spiritualism; and finally W. W. Currier's "Notes from Onset," the closing paragraphs of which are full of sound sense and useful suggestions. A paper that can put so much excellent matter in one number will do much to save the cause from being disgraced by the twaddle which appears so copiously in some other papers."

For several days visitors at Rock Island, R. I., have had numerous examples of the phenomenon of refraction. Vessels have seemed to sail in the air, headlands have appeared to float above the ocean, which could apparently be seen extending directly under them, glassy rivers seemingly ran seaward through the solid wall of the mainland horizon, clusters of small buildings have been magnified into large villages—with stately blocks, and all other distant objects have been seen distorted and unreal. At night the lighthouse fires along the coast have seemed to blaze from points far above their true position.

### Buddha.

To the Editor of the Religio-Philosophical Journal:  
In the JOURNAL of September 19th there is this statement:  
"There is no certainty when Buddha lived and died. The Ceylon school of Buddhists fix the end of his career at 243 B. C. European scholars, however, are inclined to place the date later by a century or more."

Knowing that you like accuracy I want to correct this. I think it must be a blunder in the types. The Ceylon school places Buddha's birth 623 B. C. and his death 543 B. C., 80 years earlier than the date given in the JOURNAL. Max Müller thinks there is an error of 80 years in the Ceylonese chronology; that the dates should be 557 B. C. and 477 B. C. No European scholar places the date of Buddha's death so late as 243 B. C. The great council at Pataliputra under Asoka, the Buddhist Constantine, was held in 242 B. C. and this is variously put at from 128 to 228 years after Buddha's death. The difference between the earliest and latest dates given by European scholars is from the 370 B. C. of Westergaard to the 477 B. C. of Max Müller; not from 143 B. C. to 243 B. C. Detroit, Sept. 21, 1885. T. B. FORBUSH.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

ST. CHARLES BIOGRAPHICAL DIRECTORY and Census Report; together with a complete City, Town, County and State Registry of Public Officers. 16 vo. cloth, 160 p. Chicago: J. F. Wilcox, 157 Dearborn St., 1885.

This little book will prove of great value and interest to all residents of a beautiful village—city they call it—lying on the banks of Fox River in Kane County, Illinois.

### New Books Received.

INTRODUCTION A UNE ESTHÉTIQUE SCIENTIFIQUE. By M. Charles Henry. Paris. ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. I. New York: John B. Alden. Price, cloth bound, 60 cents.

ST. CHARLES BIOGRAPHICAL DIRECTORY, and Census Report. Chicago: J. F. Wilcox. Price, 60 cents.

Kosuth, from feeble health, has been compelled to teach English at Turin, and has gone to live in the Alps on a farm, where his sons will hereafter support him.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 3, 1885.

## Agnostic Comfort.

The following from the San Francisco Post has been going the rounds of the press and apparently giving to many much satisfaction. It seems to us entitled to some consideration, some fair estimate of its real value:

It is not long since a lady of this city was suddenly overwhelmed by a great affliction, that, coming like a thunderbolt upon her, for a time threatened her life. Her son, and only child, had gone on a short business journey, expecting soon to return. Sudden and fatal illness overtook him, and a brief telegram announced the dreadful tidings to his heartbroken mother. The terms of the Calvinistic creed, in which she had been brought up, and according to which, as she well knew, there was no hope of future happiness for the unconverted young man, added greatly to her agonizing grief over his death, until her friends feared that her reason, if not her life, would be destroyed. A lady friend, who had sympathized deeply with and vainly sought to console her, informed Col. Ingersoll and begged him, if possible, to write something which might, up and according to measure, the terrible apprehension as to the fate of her son, under which she was suffering. The following is his letter, which was in a good measure effective:

MY DEAR MADAM: Mrs. C. has told me the story of your almost infinite sorrow. I am not foolish enough to suppose that I can say or do anything to lessen your great grief, your anxiety for his loss; but maybe I can say something to drive from your poor heart the fiend of fear—fear for him. If there is a God, let us believe that He is good; and if He is good, the good have nothing to fear. I have been told that your son was kind and generous; that he was filled with charity and sympathy. Now, we know that in this world like begets like, kindness produces kindness, and all good bears the fruit of joy. Belief is nothing, deeds are everything; and your son was kind, he will naturally find kindness wherever he may be.

You would not inflict endless pain upon your worst enemy. Is God worse than you? You could not bear to see a viper suffer forever. Is it possible that God will do a kind and generous boy to everlasting pain? Nothing can be more monstrously absurd and cruel. The truth is that no human being knows anything of what is beyond the grave. If nothing is known, then, it is not honest for any one to pretend that he does know. If nothing is known then we can hope only for the good. If there be a God, your boy is no more in his power now than he was before his death—no more than you are at this moment. Why should we fear God more after death than before? Does the feeling of God towards his children change the moment they die? While we are alive, they say God loves us; when will he cease to love us? True love never changes. I beg of you to throw away all fear. Take counsel of your own heart. If God exists your heart is the best revelation of Him and your heart could never send you any more needless pain.

After all, no one knows. The ministers know nothing. All the churches in the world know no more on this subject than the ants upon the anthills. Creeds are good for nothing except to break the hearts of the living. Let us have courage. Under the seven-hued arch of hope let the dead sleep. I do not pretend to know, but I do know that others do not know. I wish I could say something that would put a star in your night of grief—a little flower in your lonely path—and if an unbeliever has such a wish, surely an infinitely good being has never made a soul to be the food of pain through countless years. Sincerely yours, R. G. INGERSOLL.

It was a hard place to put a man who says he knows nothing of a future life, nor even believes in it, to beg him to write a letter of consolation to a mother heart-broken over the death of an only son, and whose special grief was her agonizing apprehension that he had passed to an unhappy state of being. That in his confessed utter ignorance on the subject he should have attempted such a task speaks well for his benevolence—if indeed he wrote solely for the distressed mother and not public effect—and we are by no means disposed to withhold from him full credit for this virtue.

We are told that notwithstanding his disadvantages his effort "was in a good measure effective." This is certainly most gratifying. But it is worth our while to inquire just how far it was or could be legitimately so.

So far as the letter was an expression of earnest sympathy, even if it was nothing more, it may well have been consoling. True sympathy is always measurably so.

And furthermore, so far as it assailed the monstrous doctrine of endless punishment it was excellent in purpose. But this, it must be remembered, it is easy for any one to do, especially if it is to be done only by mere assertion. The human heart universally cries out against the frightful dogma, recoils from it with invincible horror, and the human mind refuses to believe it everywhere except

under priestly domination or misguidance. Even then it cannot be held to it; reflection on what it really means or the death of some dear friend not "in the faith" has in countless cases been enough to dispel it. The truth is it is a belief that cannot have a home in the heart, whatever the lips may say. The redoubtable Colonel had no occasion to argue against it. No one has. Had he attempted this he would have found the task very hard from the premises of an agnostic, who knows not so much as whether there be a God or an intelligent and worthy end in the universe, and who must see in this life incalculable suffering prolonged through all human history—all which he deems utterly unreasonable. How can such a one know that the story will not continue forever? He has no data on which to deny it.

But the great question of our condition after death is not settled when we have abjured the hideous doctrine of "endless" pain. The anguished mother might well wish to know to what kind of condition, whether of greater or less duration, her darling boy had passed. May he not now be unhappy? Is her heart cry. And may he not continue so—who knows how long? So have thousands upon thousands of full hearts cried.

What has our agnostic comforter to say on this grave question? Listen! "The truth is that no human being knows anything of what is beyond the grave." Really! If this be so, further words would seem needless—vain as the wind. Bare conjecture, baseless hope, is the very best he has to offer. He may breathe into his prettified (though common-place) imagery, and "wish he could say something that would put a star in your night of grief, a little flower in your lonely path;" but it remains far from a star of faintest light, or even "a little flower." It is only blank conjecture in utter darkness; a hope—if that can be called such, which is the offspring only of our wishes. But this very cheap and worthless consolation—the desolate heart—if it could only be satisfied with it—could manufacture in abundance for itself.

Yet in one place our miserable comforter does not undertake the semblance of an argument. Not the best, indeed, that even an agnostic might urge. Had his mind been as philosophic as it is bold and impulsive, he might, even from his position, have presented an argument of some force. Granting the possibility of an existence beyond the grave, he might have based some comforting assurance on the probable continuity of character and of course of its legitimate results in that possible life to come. If, as the great English epic poet sang, and as multitudes of profound thinkers have deeply felt,

"The mind in its own place, and in itself

Can make a heaven of hell, a hell of heaven,"

character will always have its intrinsic sources of happiness; and if existence continues after death there is no known reason why this principle should not continue to hold, and, especially in a Spiritual world or one eminently of the internal life, develop with amazing power.

This view, however, our agnostic comforter has disregarded, and for it has substituted a very doubtful piece of reasoning. It is this. "As in this world kindness produces kindness, if your son was kind he will naturally find kindness wherever he may be." The son's experience of the world must have been small indeed if he had found that his own kindness was always returned in kind by others. The brave and kindly Colonel himself in his own much larger experience certainly has not found this law working so uniformly that he can depend upon it and base all his unknown future upon it. He and most men, good or bad, would be left in a sorry plight if their experience of reciprocated kindness in this life were to be made the measure of all they may ever expect! Consolation could not well be more meager.

The best words in the Colonel's letter and really well deserving the attention of those who have been brought up in the abject bondage of orthodox terrors, are these—even with the "If." "If there be a God, your boy is no more in his power now than he was before his death—no more than you are at this moment. Why should we fear God more after death than before? Does the feeling of God toward his children change the moment they die? While we are alive they say God loves us; when will he cease to love us? True love never changes." This is sound doctrine and ought to have its full weight with every reader. It ought to dispel all unreasonable fears. But it does not teach that there is no retribution after death, or that that retribution, though perfectly just, may not be dreadful. The same wide-reaching Love under whose moral laws the sorest discipline is often ordered for us in this life, may continue it in the next; nay, carry it out far more conspicuously and effectively.

But, with these good words excepted, the sum of our agnostic's consolation plainly is—"I do not know." He may say in one of his characteristic poetical flights, "Under the seven-hued arch of hope let the dead sleep." This is very pretty; but where is the foundation of this "hope"? The figure, with skillful art, suggests the bow of promise. But where is the promise? Is it visible to the eye of utter ignorance? "Agnostic" is but the Greek for "ignorant"; and speaking for himself alone and not in the particular role of comforter, this unqualified position, "I don't know," might have been in order and even modest and sensible. But with this he is not content. He must add, "After all, no one knows. The ministers know nothing. All the churches in the world know no more on this subject than the ants upon the anthills." Possibly by taking refuge in the

highest sense of the word "know" as usable only with reference to self-evident or mathematically demonstrable truths, he may defend this statement. But in the ordinary sense of having well based and reasonable convictions, such as are sufficient to guide our practical conduct in life, there are millions who do "know" there is a life before us when this is past. They know it as well as they know the facts of their daily lives, and by the same kind of evidence. They are not obliged to pin their faith on ministers or churches, on traditions or obscure metaphysical reasonings; though they believe that in all human history evidence, and of more than one kind, has not been wanting to the grand fact of immortality. But better far than they know the alleged facts of ancient history, sacred or secular, they know this fact. They have tested their knowledge as the truth of no ancient records can be tested—by direct observation; the observation of facts multitudinous and most various, all converging to one point as their only adequate explanation. It is the observation of myriads of witnesses in number, and of hundreds of the highest qualifications; scholars, philosophers, scientists, shrewd men of affairs, experts in the work of investigation and in the weighing of evidence. As one of them, the distinguished Prof. A. R. Wallace, says, "the facts, attested as they are by millions, cannot be ignored by any thinking mind. A mass of evidence is capable of being produced which is most overwhelming, and if adduced in any court of law on questions of property or life, would make the verdict affirmative."

This "mass of evidence" Col. Ingersoll may ignore if he chooses—that would be truly agnostic—but it cannot be essentially weakened. It has been collected, he should remember, by years of careful labor on the part of men at least every way his equals in natural acuteness and in scientific and philosophical acquirements, and in breadth and patience of investigation much his superiors. In the face of such witnesses we must squarely say it is only the grossest presumption for Mr. Ingersoll to write, "I do know that others do not know." He does not know this. He cannot know it. And in assuming thus to limit the knowledge of other men by his own, he is guilty of an arrogance that in any other man would seem to him ridiculous.

## EDITORIAL NOTES OF TRAVEL.

Six miles from Montpelier is Barre, a village little known in past years to other than Vermonters but which in time will have a national reputation. For several generations it was a staid, slow-going place where mail was delivered to small farmers and such tradespeople and professionals as could keep body and soul together by levying toll upon the scant products of the not over-generous soil. The young men and women were forced to leave home to seek their fortune in more favored localities, and many of the more venturesome and talented pushed their way West. Among this number was the former editor and proprietor of the JOURNAL, who was born in Barre in 1813. Until a few years ago a railroad through this section was scarcely dreamed of, and no sign of the coming prosperity was seen. At last, Yankee enterprise laid iron rails on a road-bed not quite as crooked as a rail fence, and the sound of the locomotive whistle awoke the conservative old settlers to new life. Shrewd prospectors from other sections now and then visited the region, and eventually on some of the most sterile and worthless farms were developed granite quarries rivaling in value the best in the country. To-day, the once supposed-to-be-finished village has the air of new and vigorous growth so prevalent in the West and so rare in New England. Italian sculptors and skilled workmen find employment; over seven hundred men are earning good wages, some of them growing rich, off the rock taken from these formerly worthless farms. The only obstacle in the way of Barre and the development of the quarries is the high freight tariff which renders it difficult to compete with more favored localities. The tariff from Barre to Chicago, for instance, being greater than from points where the haul is considerably longer. At present the industry is confined almost wholly to cemetery work; what is wanted is a transportation rate permitting competition with other points in supplying granite in blocks for building and paving purposes. Some seventy-five new dwellings, many of them costing several thousand dollars, are now in process of construction. The Barre Academy is a stately brick structure where a superior school is conducted under Universalist auspices. Here youth of both sexes are fitted for college, or prepared for active business life as may be desired.

## A VISIT WITH DR. AND MRS. NICHOLS.

Chicago readers of the JOURNAL and thousands of others in the West are familiar with the name of Mrs. Emma Nichols, as one of the best trance, test and healing mediums developed by modern Spiritualism. The home of Dr. Geo. B. and Mrs. Emma Nichols during their residence in Chicago, was the resort of a refined and intellectual class of investigators. Many of their friends bear names known the country over. Dr. and Mrs. Nichols were born in the vicinity of Barre, and two years ago returned to their native place to reside. To go back in the prime of life to a little New England town to settle down, after having once mingled in the busy whirl of a great city is not a common occurrence, nor often for the best, from a merely financial standpoint. But in the case of these friends it seems to have been a wise and good thing to do. Mrs. Nichols found the public practice of mediumship difficult to

regulate so as to conserve the best interests of her family and her own health and highest spiritual growth. During the comparatively short period of her public work in Chicago her books show she gave over five thousand sittings or sittings. Realizing that this severe strain was one she could not in justice to herself and her family continue, she wisely decided to abandon the public work. This could not be done and remain in Chicago, and for this reason in addition to the educational advantages for the children which were to be had in their native town, and other minor considerations, Dr. and Mrs. Nichols determined to return to Barre.

The day following our visit to Burlington we took the train from Montpelier in the early morning, and in half an hour were warmly greeted by Dr. and Mrs. Nichols and their two lovely children—a son and daughter. We found the family domiciled in a delightful home, the house filled with evidences of cultivated taste and permeated by that indescribable air of refinement which one can absorb with pleasure, but which is so subtle as to defy analysis. We found that our mutual friends, the Rev. Dr. H. W. and Mrs. Thomas of Chicago, had made their way to Barre in advance of us, and spent a week in the Nichols household. From the account given of the experiences of that visit we infer that Bro. Thomas found no time to study his sermons for the coming season; and we have an increased respect for his capabilities of physical endurance. But then, most any man ought to be able to endure fatigue when he is so fortunate as to be physically and spiritually fed in such a home as this.

After a day's drive over the hills and through "the Gulf" in Williamstown, with dinner in the old-fashioned wayside tavern where as a girl, Mrs. Nichols told us, she had many times danced all night, we were enjoyably fatigued. But there was still just one more sight that must be had, namely, the view from the hill-farm where Mrs. Nichols was born. This was only four miles away—after a day's drive four miles is only a trifle—over a mountain road. From this elevated spot seventy-five mountain peaks are visible and the view is one of the finest in Vermont. The old farm-house has fallen into desuetude, but a roomy, modern structure shelters the hospitable family—consisting of Mr. and Mrs. Clark and two fine representatives of the union—a son and daughter. As Mrs. Clark is a sister of Mrs. Nichols we felt already well acquainted, and but for the fast gathering darkness should have gladly prolonged our visit. But when a western man, accustomed to level roads, has before him a strange horse with an undue amount of "go" in him, and a down-grade road checked off with gullies, decorated with boulders and touched here and there by a somewhat vigorous mountain stream, and this road to be traveled in the dark, the situation is not calculated to induce that passivity necessary for the complete enjoyment of a glorious sunset even when he is held up to his work by seventy-five peaks. Hence in this instance the traveler tarried not. He desires, however, to put it on record, that although he is quite sure Mrs. Nichols had not the most implicit faith in his horsemanship, yet she never intimated her doubts; and when the "near" fore-wheel wrestled with a boulder or the "off" hind-wheel suddenly sank in a hole, she never once exclaimed, "O my!" but just talked on as unconcerned as possible, with only a slight what'll-become-of-my-children quiver in her voice to betray her real views of the situation. Neither did she even once attempt to seize the reins. We therefore unanimously vote her a thank-offering.

We here remark, in passing, that before leaving the mountain home we contracted with the liberal-minded owners for next summer. We are to do the general utility work during harvest, assisted by Dr. Thomas. Owing to the gentle and persuasive powers of the preacher he was assigned the duty of milking, while the writer is to stand by to lend a hand in fighting the flies that accompany the Alderneys and Jerseys from the pasture. As the Doctor is also an excellent painter, the barn and fences are to be given a coat of red, none of the fiery, future-punishment color, but a restful, peace-inspiring tint, such as only a progressive and heterodox minister can skillfully lay on. Between the trunks of the noble sugar trees, hammocks are to be swung where the ladies can recline while acting as referees in case differences arise among the imported farm-hands. No theology or philosophy is to be talked under penalty of a demand for the immediate "resignation" of the offender. At the expiration of the season, the one who has gained the least vital force is to pay for all damage done to farm, buildings and stock.

After a night's rest and an excellent breakfast, Mrs. Nichols was so kind as to permit our spirit friends to use her medial powers. For a half-hour we held sweet communion with dear friends whose presence was made manifest by such striking proof of identity as to bar all doubt. Mrs. Nichols now only exercises her mediumship for the benefit of her friends, or in cases specially worthy of consideration. Dr. Nichols has a large medical practice extending over several towns; the children have grown robust and more interesting, if possible, than of old. Altogether the family is most pleasantly situated. We hope Mrs. Nichols may be induced to spend some portion of the winter in Chicago, where so many old friends and new investigators of Spiritualism are anxious to see her.

## HOMeward Bound.

On Friday, the 4th inst., we reluctantly yielded to the demands of business, and leaving Mrs. Bundy in good hands and with the

prospect of a pleasant month's stay we headed homeward by a circuitous route. Soon after taking the train for what promised to be a rather lonesome afternoon's ride we were agreeably surprised to meet Mrs. Henry J. Newton and her sister, Mrs. Chase, of New York. Mrs. Newton, as our readers know, has been actively identified with Spiritualism for a generation, and is devoted heart and soul to the work—as is also her sister, in a less public way. It goes without saying that the whole field of Spiritualist activities was quite thoroughly canvassed. Mrs. Newton is deeply concerned in the interests of children and youth, and anxious to see that attention paid to their spiritual culture which is so greatly needed and so generally neglected. This is one of the most pressing demands now before Spiritualists, one which should not be put off nor lightly treated. We can hardly refrain from here dwelling at length on the subject, and hope that in her efforts Mrs. Newton will receive the enthusiastic and steady support of the First Society of New York and all others who can co-operate with her.

## THE BEALS FAMILY.

Leaving these friends at South Vernon, we took the train for Greenfield in order to spend the night in the cheery home of our old friends Dr. and Mrs. Joseph Beals. As President of the New England Spiritualist Camp-Meeting Association for the twelve years of its existence, Dr. Beals has acquired among Spiritualists a world-wide reputation as a conscientious, genial man and an able presiding officer. We have had exceptionally good opportunities for studying him, and the longer we know him the greater is our esteem. Formerly an active and devoted member of the Congregational church and superintendent of Sunday school, he gradually outgrew his environment. When the new light of Spiritualism filled his soul with joy, and what had before been dim and uncertain became clear, he in his enthusiasm thought he had but to unfold it to his pastor and church friends to have them enjoy it with him. Great, therefore, was his astonishment and chagrin to find them cool, skeptical and repellant. However, this did not weaken his purpose nor dampen his faith, and now he has the satisfaction of knowing that many of his old friends have been liberalized and benefited by his pioneer work. During our visit in his model home, we were shown a large number of paintings in oil and water colors, the work of his son Willis, who has been in France for two years and is to remain another year, perfecting himself in his art. Willis's work shows both genius and painstaking attention to details. His name will sometime be well known to lovers of art. Dr. and Mrs. Beals have reason to be proud of their children, all of whom, four sons and a daughter, are worthy of their noble parents.

## IN BROOKLYN.

Saturday night found us domiciled with friends in Brooklyn. On Sunday afternoon we attended the service of Mr. Slater at the Church of the New Dispensation. Mr. Slater is a young man of slight mold and exceedingly nervous organization, and a sensitive of unusual development. His tests seemed to be at times the direct result of spirit control and at others of telepathic action, and again a strange combination of both. His extreme sensitiveness is likely to unfit him for public work unless he is carefully guarded by some benevolent and experienced friend. Under healthful guidance great things might be reasonably expected through his delicate and peculiar organization.

Of our visit with Dr. Crowell, whose name is known and honored among Spiritualists, and also at the home of Judge and Mrs. Dalley, who have done so much to advance Spiritualism in Brooklyn, as well as with those veteran laborers, Mr. and Mrs. S. B. Nichols, and many others, we have not space to speak at length. Suffice it to say that new courage and strength is always to be had from contact with these people. We had intended to spend a few days in New York City, but found that we must forego that pleasure until later in the season.

## Dictates of Duty.

In another column will be found an abstract of a most excellent sermon by Rev. Charles Conklin on the "Dictates of Duty." The JOURNAL commends it to the attention of its readers. If Mr. Conklin's words strengthen the conception of duty and encourage to greater endeavor any reader of the JOURNAL, and we believe they will, we shall be glad. As a class the JOURNAL's readers are people who do right because it is right so to do, and not through the hope of reward or fear of punishment.

## Now is the Time.

Now is the time to obtain new subscribers for the JOURNAL. Let every well-wisher make reasonable exertion to increase our list, and we shall soon double the number of our readers. Bear the JOURNAL always in mind when you meet friends who are interested in Spiritualism and rational religion. Have the interests of the JOURNAL and of your friends as closely at heart as the editor has yours and you will be astonished at the rapid growth of true Spiritualism.

Rev. Samuel Watson writes as follows from Memphis, Tenn.: "Our meetings here are of more interest than they have been for a long time. The congregations are increasing, and many are desirous of investigating. Some fine tests have been given publicly by Mrs. Clanney, who is a very reliable medium."



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in its inherent wealth of thought, of sympathy, of love, of justice, of truth? "Oh! that I could know whether materialism is a truth," say many. I do not say that. Oh! that I was a better man (applause); that I was a wiser being; that I had a certain inspiration; and was better able to do, to feed the hungry, to drop a tear with those who sigh, to bend over the couch of suffering, to be a philanthropist in a cold and heartless world. There are angels needed in a cold and heartless world. Oh! tell me how to be an angel. Has the religion of Spiritualism with its beautiful inspirations made you a better being? Has your reverence for a high type of morality become stronger since your knowledge that angels walk by your side? Can you contemplate your destiny with a grander confidence? Are you better men and women? If you are not, you have missed the mark of modern Spiritualism. There was a time when men agreed it was right to listen to the silent teacher, the voice within. Oh, yes! I would rather see a house built in its rugged, uncouth way by the man who lives in it, than I would see the grandest architectural developments of genius.

## YOUR SINS—POWER AND KNOWLEDGE.

Then modern Spiritualism is a science. It is a system of ethics. It is a religion; not only that, but it is the highest religion the world ever saw, because it says, "Roll up your own pants and wade the stream of life upon your own feet." I would scorn the man so cowardly as to wish to place his sins upon a god. [Applause.] Bear your own sins like a man. Let the lashes fall on your back with heroic suffering. Learn to rise out of the chaos of your misfortunes. [Applause.] There is a condition in which mercy is a crime. To hold before the eyes of humanity that there is a chance for sin to be pardoned, is a sin against the civilization of to-day. [Applause.] Let man know at once without equivocation, but clean and clear, that the soul which sinneth shall be punished. I like Bismarck for that. He does in the German Empire what he wants to do. I admire power. I admire Cromwell. I admire Frederick the Great. They were men of power: They had vigor in their autocracy, and there is in nature the same vigor. But the soul that sinneth shall be punished—for what? Not for revenge. Can you worship a revengeful God or an ideal which has revenge in it? Nature has no revenge, but she is ever telling thee, oh! man, that thou art ignorant. That is, all pain is the reminder that there is something yet to learn. When you begin to know, you become the master of your conditions and pain will cease.

Knowledge is power. Power is God. Knowledge is the god of Spiritualism—the god of spiritual progress. Knowledge is to lead humanity up the stair of this suffering world. The superiority of modern Spiritualism lies in its power of consolation. Religion has been a consolation. My father died with a priest at his side, who said: "You are dying now. Your friends have gone before. The prophets all died in their time and order. We must all go. Believe on the Lord Jesus Christ and you shall be saved." My father did not know whether he believed or not. He tried to believe, and died with the sweat of hope upon his brow. They did not know, when they laid his ashes down, whether the beautiful spirit had won its way to immortal sunshine or gone to immortal shade. Doubts dwelt in my family. They drove me away from the thought of the time. The stay of religious thought to-day is hope—hope that you will meet your resurrected friends again on the other side.

The superiority of modern Spiritualism is that it snatches the golden truth from the sunny land above. The spirit back returns. I wish I could make you see the glories I see to-day. When I depict them it sounds more like the embellishments of poetry and the luxuriance of imagination; but there are angels in their robes of whiteness, hovering around the foliage of those trees, entwining the leaves of love, sending them down to you in the sweet remembrances of earlier days. They come, and the realization is only wanting in you. Your senses have not yet opened to the lustrous light. If a king should come to you with all the panoply and gorgeous display of state, you with awe would stand; but greater than kings are here. Grandeur scenes than the glories of court display are here. These shady trees, these rugged hills, that placid water, and surrounding landscape are the theatre where divine footsteps tread but are not heard; where echoes of the sweetest melody resound but only touch your thoughts in power. There is a presence and a beauty here, a sympathy and divinity, a richness and love, a glory in which your departed friends participate, in which the halcyons of a consciousness of existence echo and re-echo on this very spot. To those who have tasted by clairvoyance the glories of the world to come, this can be realized. No tongue can tell, the eloquence of the most serene being can not describe the enchanting scenes, the glorious thoughts, the emanations of beauty that come around you. You only hear the fitful strain. The gust of the storm of melody is broken on your shore. In this there is a power. There is a realization which gives conviction, so that when you look upon the clammy face of the dead, you know the loved one is not there. It is not in the cold grave, not in the sadness of the cloister, not on the painted dome, not in the magnificent cathedral, but in the broad expanse of nature, in the impingement of a loving conscious intelligence upon your souls, that make your dwelling-place a temple where do congregate the vastly grand, glorious beings made rich by experience and life. It is in this that modern Spiritualism has its power, charm and hope. This is the Shibboleth. This is the natural and spiritual explanation which is to rule the moral destiny of the future world, and in that we see the rise of a better day. In it we behold a higher development of right for mankind; better government, better laws, better neighbors. We shall see kinder fathers, more loving husbands, more tender mothers. It is in the differentiation of the human intellect where the glory, the triumph, the magnificence of the angel-world touch humanity with its power. [Applause.]

A stage line established 100 years ago between Showegan, Me., and Quebec—a distance of 200 miles—is still maintained and well patronized.

A paper presented before the French Academy of Sciences estimates that a man at fifty-nine years of age has slept an aggregate of 6,000 days, worked the same length of time, eaten 2,000 days, walked 800 days and been ill 500 days.

Mr. Burnett has explained why the eyes of animals shine in the dark. It is not due, he says, to phosphorescence, as has been commonly supposed, but to light reflected from the bottom of the eye, which light is diffused on account of the hypermetropic condition that is the rule in the lower animals.

## DEATH AND AFTERWARDS.

An Argument by Edwin Arnold for Continuous Existence of All Life.

Simplicity, Agreeableness, and Absence of Any Serious Change in the Process Called "Dying."

(Edwin Arnold in Fortnightly Review.)

I stood last year in the centre aisle of the Health Exhibition at South Kensington, and observed a graceful English girl lost in momentary interest over the showcase containing the precise ingredients of her fair and perfect frame. There—neatly measured out, labeled, and deposited in trays or bottles—were exposed the water, the lime, the phosphorus, the silica, the iron, and other various elements, pervertedly styled "clay," which go to the building up of our houses of flesh and bone. As I watched her half-amused half-pensive countenance the verse came to my mind. "Why should it seem to you a wonderful thing though one rose from the dead?" Minerals and gases have, so science opines, an atomic and ethereal life in their particles, and, if we could only imagine them conversing elementally, how skeptical they would be that any power could put together the coarse ingredients of that glass case, to form by delicate chemistry of nature the peerless beauty, the joyous health, the exquisite capacities, and the lovely human life of the bright maiden who contemplated with unconvinced smiles those materials of her being!

## INDISCRIBABLE BEGINNINGS OF MOTHERHOOD.

But if, passing behind such an everyday analysis of the laboratory, science had dared to speak to her of the deeper secrets in Nature which she herself embodied and enshrined, without the slightest consciousness or comprehension on her part, how far more wonderful the mystery of the chemistry of her life would have appeared! Some very grave and venerable F. R. S. might, perchance, reverently have ventured to whisper, "Beautiful human sister, built of the water, the flint, and the lime; you are more marvelous than all that! Your sacred simplicity does not and must not yet understand your divine complexity! Otherwise you should be aware that, hidden within the gracious house made of those common materials—softly and silently developed there by forces which you know not, and yet govern, unwittingly exercising a perpetual magic—are tiny golden beginnings of your sons and daughters to be. You have heard of and marveled at fables written on films of fairy thinness and enclosed within nutshells! Divine poems, in infinitely fairer characters, upon far subtler surfaces, are inscribed upon each of those occult jewels of your destined maternity! The history of all the vanished lives of those to whom, by many lines and stems, you are the charming heiress—from their utmost heights of mental reach, their smallest tricks of habit and feature; from passions and propensities to moles and birth-marks—are occultly recorded in the invisible epigraph of those enchanted germs, to be more or less developed when the flame on that new altar of latter life, of which you are the sacred priestess, brings to reproduction such miraculous epitomes." She would not, and could not, understand, of course; yet all this is matter of common observation, the well-established fact of heredity by pangeneis, certain though incomprehensible. What, therefore, is there to be pronounced impossible, because of our blindness in regard to endless continuity and succession in individuality, when out of the holy ignorance of such maidenly simplicity there can be so subtly and steadfastly prepared the indescribable beginnings of motherhood? If one result of each human life should be to produce, more or less completely, a substantial, though at present invisible, environment for the next higher stage—while hanging on, by collateral lives, the lamp of humanity to new hands—that would not be much more strange than the condensation of the oak tree to the acorn, or the natural society of the contact of the mill and the spawl. "Miracles" are cheap enough!

## EQUAL RIGHTS OF CONTINUOUS EXISTENCE.

The bottom of the sea, as the dredging of the Challenger proves, is paved with relics of countless elaborate lives, seemingly wasted. The great pyramid is a mountain of bygone mummified. The statesman's marble statue is compacted from the shells and casts of tiny creatures which had as good a right to immortality from their own point of view as he. Moreover, it may be urged, the suicide, who only seeks peace and escape from trouble, confronts death with just as clear a decision as the brave sailor or dutiful soldier. Most suicides, however, in their last written words, seem to expect a change for the better rather than extinction; and it is a curious proof of the propriety and self-respect of the very desperate, that forlorn women, jumping from Waterloo bridge, almost always fold their shawls quite neatly, lay them on the parapet, and place their bonnets carefully atop as if the fatal balustrade were but a boudoir for the drowsing soul. In regard to the argument of equal rights of continuous existence for all things which live, it must be admitted. If the bathysia—nay, even if the trees and the mosses—are not, as to that which makes them individual, undying, man will never be. If life be not as inextinguishable in every egg of the herring, and in every bird and beast, as in the poet and the sage, it is extinguishable in angels and archangels. What then is that varying existence which can survive and take new shapes, when the small dying sea-creature drops its flake of pearl to the ooze, when the dog-fish swallows a thousand trivial herring-fry, and when the poet and the sage lie silent and cold?

## PHYSIOLOGICAL EQUATION.

The reason why nobody has ever answered is, that each stage of existence can only be apprehended and defined by the powers appertaining to it. Herein lurks the fallacy which has bred such contempt for transcendental speculations, because people try to talk of what abides beyond in terms of their present experience. It is true that they must do this or else remain silent; but the inherent disability of terrestrial speech and thought ought to be kept more constantly in view. How absurd it is, for example, to hear astronomers arguing against existence in the moon or in the sun because there seems to be no atmosphere in one, and the other is enveloped in blazing hydrogen! Beings are at least conceivable as well fitted to inhale incandescent gas, or not to breathe any gases at all, as to live upon the diluted oxygen of our own air. Embodied life is, in all cases, the physiological equation of its envolving conditions. Water and gills, lungs and atmosphere, coexist by correlation; and stars, suns, and planets may very well be peopled with proper inhabitants as natural as nut bushes, though entirely beyond the wit of man to imagine. Even here, in our own low degrees of life, how could the oyster comprehend the fishing cruises of the sword-fish, or he conceive the flight and nesting of a bird?

Yet these are neighbors and fellow-lodgers upon the same globe. Of that globe we build our bodies; we speak by agitating its air; we know no light save those few lines of its unexplored solar spectrum to which our optic nerve responds. We have to think in terms of earth experience, as we have to live by breathing the earth envelope.

## INDEPENDENCE OF OUR FACULTIES.

We ought to be reassured, therefore, rather than disconcerted, by the fact that nobody can pretend to understand and depict the future life, for it would prove sorely inadequate if it were at present intelligible. To know that we cannot now know is an immense promise of coming enlightenment. We only meditate safely when we realize that space, time, and the phenomena of sense are the provisional forms of thought. Mathematicians have made us familiar with at least the idea of space of four and more dimensions. As for time, it is an appearance due to the motion of heavenly bodies, and by going close to the North Pole and walking eastward, a man might, astronomically, wind back again the lost days of his life upon a reversed calendar. Such simple considerations rebuke materialists who think they have found enough in finding a "law," which is really but a temporary memorandum of observed order, leaving quite unknown the origin of it and the originator. Even to speak, therefore, of future life in the terms of the present is irrational, and this inadequacy of our faculties should guard us from illusions of disbelief as well as of belief. Nature, like many a tender mother, deceives and puts off her children habitually. We learned from Galileo, not from Harvey, not from her, how the heart worked; from Simpson, not from her, how the measureless flood of human anguish could be largely controlled by the ridiculously simple—chemical compound of chloroform. Men must be prepared, therefore, to find themselves misled as to the plainest facts about life, death, and individual development. We shall inherit the depressing world-folds of the past long after they have sufficiently taught their lessons of human effort and brotherhood; and we shall live in the gloom of ancestral fears and ignorances when the use of them in making man cling to the life which he alone knows has for ages passed away.

## SIMPLICITY OF DYING.

But, all the time, it is quite likely that in many mysteries of life and death we resemble the good knight Don Quixote when he hung by his wrist from the stable window and imagined that a tremendous abyss yawned beneath his feet. Maritornes cut the thong with light-ome laughter, and the gallant gentleman falls—four inches. Perhaps Nature, so full of unexplained ironies, reserves as blithesome a surprise for her offspring, when their time arrives to discover the simplicity, agreeableness, and absence of any serious change, in the process called "dying." Pliny, from much observation, declared his opinion that the moment of death was the most exquisite instant of life. Dr. Solander was so delighted with the sensation of perishing by extreme cold in the snow that he always afterwards resented his rescue. Dr. Hunter, in his latest moments, grieved that he "could not write how easy and delightful it is to die." The late Archbishop of Canterbury, as his "agonies" befell, quietly remarked, "It is really nothing much, after all!" The expression of composed calm which comes over the faces of the newly dead is not merely due to muscular relaxation. It is, possibly, a last message of content and acquiescence sent us from those who at last know—a message of good cheer and of pleasant promise, not by any means to be disregarded. With accent as authoritative as that heard at Bethany it murmurs, "Thy brother shall live again!"

## FOOLISH VISIONS OF "HEAVEN."

The fallacy of thinking and speaking of a future life in terms of our present limited sense-knowledge, has given rise to foolish visions of "Heaven" and made many gentle and religious minds thereby incredulous. As matter of observation, no artist can paint even a form in outline outside his experience. Oragna, in the Campo Santo at Pisa, tried to represent some quite original angels, and the result is a sort of canary-bird, with sleeved pinions and a female visage. Man never so much as imagined the kangaroo and ornithorhynchus till Capt. Cook discovered their haunts; how, then, should he conceive the aspect of angels and new-embodied spirits; and why should he be skeptical about them because his present eyes are constructed for no such lovely and subtle sights?

If death ends the man, and the cosmic convulsions finish off all the constellations, then we arrive at the insane conception of a universe possibly emptied of every form of being, which is the most unthinkable and incredible of all conclusions. Sounder, beyond question, was the simple wisdom of Shakespeare's old hermit of Prague, who "never saw pen and ink, and very wittily said to a niece of King Gorboduc, 'That that is, is.'"

## DICTATES OF DUTY.

Rev. Charles Conklin, of the Universalist Church of the Redeemer, Washington Boulevard and Sangamon St., Chicago, preached to his congregation last Sunday a strong sermon upon "Duty." His text was:

Lord, what wilt Thou have me to do?—Acts, vi, 9.

The word duty, Mr. Conklin said, had a smooth sound, but it stood for something rugged. It was a modest word and made a modest demand on the letters of the alphabet, but it would be difficult to find a word with as few letters which had a better or finer significance. If it had little to exact of the alphabet, it had much to ask of man. Should God stir the mind with deep convictions, and should its owner feel it to be his duty to impart these convictions to others for the benefit of fellow-men, it would not be difficult to understand the meaning of the word. It is true that man's life would be easier and his success apparently greater if he would stifle in his mind the dictates of duty and conform to the demands of the times. If a man lived a dual life and went regularly to hear a preacher whom he abhorred; if he sent his child to Sunday school, while behind his professions of religion lurked a supreme contempt for the forms and appearances of that religion, and if he kept his counter-table covered with orthodox books, which he never read, he would be in the fashion, but not a devotee of duty. He would in all probability be looked up to as a man of influence, and would some time be elected a trustee of the church, but he would never be a man to whom duty was not a sacrifice but a pleasure. Duty made too many demands on man ever to be popular. Its path was not always strewn with success, and as it was but seldom frequented it was for this reason a lonesome road. Moral heroes, who did their duty because it was their duty and was right, were scarce. The silence in which truly good men

found themselves was something awful, and hence intolerable, and when once a man got into the road of duty there was so little encouragement for him to keep a straight course that he more often turned out than continued.

Duty offered no emoluments or spoils, and hence, from the standpoint of methods of the times, it was not a very encouraging leader. In politics, social and moral life, it was so that men dared not be honest and speak their minds, because the great mass of people were following the rainbow for the bag of gold. If it did not pay to be honest, honesty was not in favor. If it were more profitable to shut one's eyes to political treachery, official thievery, and corruption in high places, the majority of men would keep their eyes closed. An honest man in the condemnation of abuses found no friends, for men shunned him as a pest, as a nuisance—one who interfered with the even tenor of a system or a method which, even though it might be corrupt, harmed no one on the surface, and was certainly not inconvenient in its character. Such an awful sentiment as that which dictated blindness to rottenness and corruption was a public calamity and an incalculable evil. The Mohammedan fasted and prayed and left the giddy whirl of the dance to devote himself to the Koran only upon the condition and distinct stipulation that for such penance and denial he should have a freehold in heaven; and the orthodox religion of the Christian was but little different. Here the question of religion was resolved into a question of box-office receipts. The cashier and the little square opening before him stood upon the threshold of heaven, and men were admitted at so much a head. People thought that a liberal contribution to the church, an attendance of perhaps one Sunday in four, entitled them to a front seat in the heavenly orchestra. But like many other theories which commanded many believers because they were satisfying and convenient, this would some day burst like a soap-bubble. To a man who had done his duty, if only once, the error of this belief was too manifest.

Virtue was its own reward. If men believed that a neglect of duty could be recompensed and a happy self-satisfaction engendered by amends, let them once try a regard for duty and see how different is the sensation. There was nothing more delicious than the feeling that the day's work was over and much-longed-for rest had once more come. Tenfold more delightful was the sensation that a duty had been followed out, a debt settled, an incumbrance removed. Man walked the earth free. No ball and chain clanked at his heels; a great weight was lifted from his chest; and if duty paid nothing it at least cost nothing. Life that was transfigured by the performance of duty was like the pure sparkle of a genuine diamond. The imitation stone shone in a dozen lights, and reflected all the colors of the rainbow just as the finest gem did, and it often puzzled the lapidary to say that it was not of the purest water. But six months after its purchase it took its place among the old glass in the ash-barrel, dim, lusterless, its beautiful fire gone out. The genuine stone, on the contrary, shone on, and for years and forever its magnificent colors glinted and sparkled in the bright sunlight and under the influence of the rays of the gas. Sentimentalism has lowered the tone of Christian religion. The men and women who never thought of the heroic duty wept and snickered over the love and sweetness of God, and in its heavenly presentation brought more tears than repentance. Certainly God was love, but He was also great and grand. He had an admiration for those who did right because it was right. He admired heroism and duty, and did not admire the sniveling sentimentality that was always going to be good but, somehow or other, never took any steps to be perfect. Let us recognize the heroic, stalwart principle, that to do good requires work, hard work, attention to duty, and goodness for goodness' sake. Duty was a tribute owing to God. He had as much right to exact it as He had to demand that men should obey the laws of nature. All things were His. He made them, and His was the right to demand obedience.

There was no meanness greater than disobedience and indifference, and duty was a word for strong men and women. The Universalist sect did not build churches as asylums or as synagogues for preachers. Its principles prohibited that the minister should be a well-fed priest, who concerned himself as much about the temporal as the spiritual welfare of his people. The laity in the Universalist church made the preacher, and the preacher the laity. Both, however, had duties to perform. It was the duty of the laity, after having installed its minister, to see that they came to hear him preach. It was the duty of the minister to keep abreast of the times and seek to make his church a live, wide-awake, practical-for-good, nineteenth-century institution. Some preachers, by matchless eloquence, could keep coherent the segments of their congregations, and their pews always well filled. This gift of electrifying, however, is not vouchsafed to all, and the best the speaker could do was to map out a line of duty as good as his judgment could suggest, and conform to it. When a man had done his duty the responsibility of its success or failure did not rest with him. It was inevitable that the Universalist church must continue to be dangerously near the rear guard in the procession of creeds unless every member did his or her duty. The word duty must be dug out of the grave in which indifference had buried it, for God made one alternative—action or death. The brain by disuse wasted away, and the muscles of the arm by inaction became ossified, and so also would the church crumble and its little measure of usefulness be gone unless its members made up their minds that duty was the guiding star to success.

## A Theosophical Manifesto.

Extract from the Minutes of a Session of the American Board of Control of the Theosophical Society, held at Cincinnati, Ohio, July 4th, 1885.

RESOLVED, That it is expedient, in the interest of Psychic Science, that The Theosophical Society shall assume and exercise supervision of the American Society for Psychical Research, and the Board of Control of The Theosophical Society does hereby assume and proceed to exercise such supervision.

In pursuance whereof, the Board of Control does hereby authorize and require one of their number, Professor Elliott Cones, Member of the National Academy of Sciences, etc., to act as Censor of the said American Society for Psychical Research, and to publicly review and criticize any and all of the Proceedings, Transactions, Bulletins, or other printed matter which the said Society may publish, at his judgment and discretion.

The Board of Control desires their worthy colleague to interfere in no way with the conduct or management of the said Society, but the Board expressly requires him, when any fact in Psychical Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society, according to the doctrines and upon the principles of Psychic Science, of which The Theosophical Society is the custodian in the United States.

And it is further RESOLVED, that this resolution be published, and that a printed copy be furnished to each Member and Associate of the American Society for Psychical Research.

By Order of the Board, ELLIOTT B. PAGE, F.T.S. Gen. Sec'y for America.

It is said that the congregation of their-vington Methodist Church at Indianapolis, Ind., has been greatly scandalized by a pugilistic engagement between Levi Ritter, a prominent lawyer, and Rev. W. L. Clancy, his pastor. Clancy, during a call at the residence of Ritter, reflected in his conversation discreditably upon several members of his congregation. Ritter objected to this, but the pastor continued to express his disapprobation of persons and things generally, and finally spoke in a very objectionable manner of Mrs. Ritter. Mr. Ritter ordered the pastor to leave the house, and as Mr. Clancy passed out he called Mr. Ritter a liar and dared him to come out on the grass and settle the dispute. Mr. Ritter accepted the challenge and in a brief but spirited round the pastor was pretty badly punished.

In England railways as well as omnibus companies pay good dividends, while signalmen, booking clerks, and others, mere lads, some of them, are fearfully overworked. At the more important junctions—Clapham Junction, for instance—the hours of the booking clerk are from 5 A. M. to midnight, alternate Sundays, and half Saturdays from 5 A. M. to 1:30 P. M., and from 1:30 P. M. to midnight, alternately, off duty, thus leaving, after deducting half an hour for getting home and to bed, about four hours in bed for mere youths of about twenty. And their labor is not in the open air, but at a desk in a close and small room for nineteen hours. The pay of the booking clerk is about 23s. per week, or 2d. per hour.



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ROMANCE AND GENERAL REFORM.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## THE DRUIDS.

### A Critico-Historical Sketch.

BY WM. EMMETT COLEMAN.

#### PART I.

"There are few departments of knowledge in which a clearing from the foundation is not a desirable achievement, although it is a disagreeable operation; for it may have the effect of relieving the overburdened intellectual faculties of the age from a heap of ponderous and worthless lumber."—*Edinburgh Review*, July, 1863, p. 20.

"On no subject has fancy roamed with more licentious indulgence than on that of the Druids and their institutions. Though sunk in the grossest ignorance and barbarism, their admirers have found them, in the dark recesses of forests, secluded from mankind and almost from day, cultivating the abstrusest sciences, and penetrating the sublime mysteries of nature, anticipating the discoveries of Pythagoras, Epicurus, Archimedes, and Newton; and all this without the aid of letters, or of experiments; without those progressive steps in civilization which polish and refine the mind, and naturally lead it to the study of abstracted knowledge."—*Dublin University Magazine*, July, 1870, p. 39.

Who and what were the Druids? To this query various conflicting responses have been given, nearly all of them being the outcome of crude speculation and delusive fancy. Not being content with the unsatisfactory accounts of these weird Celtic magi found in modern histories, encyclopedias, and other works of reference, which consist mostly of a summary of the guesswork theories of undisciplined thinkers, in my quest for truth I have during the past eighteen months been making a careful and a comparatively exhaustive research into the foundation-sources of information concerning the Druids; and the results of this investigation will be embodied in this monograph. I shall attempt to show what is really known on the subject,—or rather that which rests upon such satisfactory evidence as to be probably true,—in contrast with the unreliable data given us in inaccurate, uncritical authors and the fanciful hypotheses of unscientific latter-day writers.

Druid is the name applied to the priests of Celtic Gaul by a number of classic authors. The derivation of the word is still a matter of doubt. Pliny and others derive it from the Greek *drus*, an oak; but this theory is now indefensible. By others it has been variously derived from the Irish *druid* and Welsh *derw*, an oak; Irish, *drui* or *draoi*, a magician; Irish, *drui* or *draoi*, a sacred person; Irish, *drui* or *draoi*, the Jovine oak or centre of the holy place, circle, or grove; Celtic, *treue*, faith, or *drui*, friend; Hebrew, *derussim*, *drusim*, or *dristim*, people of contemplation; Welsh, *dar*, superior, and *gwedd*, a priest; the Celtic compound *derwedd*,—from *De*, God, and *derw*, speaking; Sanskrit, *druidra*, poor, indigent; Arabic, *deri*, a wise man; Persian, *dar*, a good and holy man, etc., etc. (*American Cyclopaedia*, vi. 269; *Encyclopaedia Britannica*, 9th ed., vii. 477; *Antonia's Classical Dictionary*, p. 456; *Chambers's Encyclopaedia*, article *Celtic Nations*; Smiddy's *Druids*, etc., of Ireland, pp. 1, 2; *Forlong's Rivers of Life*, ii. 354; *Vallancey's Collectanea de Rebus Hibernicis*, iii. 508; *Ouseley's Oriental Collections*, iv. 508; *Kenealey's Book of God*, p. 195; *Higgins's Celtic Druids*, pp. 94, 95; *Keyser's Antiquities Celticae*, p. 57; *Borlase's Antiquities of Cornwall*, p. 57.) Our first and principal source of information concerning the Druids is the *Commentaries* of Julius Caesar. In his *De Bello Gallico*, book vi. chapters xiii.-xviii. is contained an account of the Druids, occupying about three hundred pages in an English translation, and one and a-half pages in the octavo Delphin edition of the classics. This celebrated pas-

sage, which is the great fountain-head of most of our so-called "knowledge of the Druids," I shall now summarize. According to Caesar, the Gauls consisted of three classes: all of any rank or dignity were classed with (1) the nobles or knights or (2) the Druids; the third class, the commonalty, was held almost in the condition of slaves. The Druids presided over all religious observances, conducted the sacrifices, and interpreted all religious matters; they determined all controversies public and private; they gave judgment on all crimes, disputes anent property, etc., and decreed rewards and punishments. Those not submitting to their decisions, they excommunicated or interdicted from the sacrifices; and those thus excommunicated were shunned by all, the administration of justice being even denied them when sought. Young men resorted to the Druids in numbers to be instructed; and many embraced this profession of their own accord, and many were sent to it by parents and relatives. The pupils learned by heart a number of verses, their novitiate sometimes extending to a twenty years' training. Their instructions were oral, it being unlawful to commit them to writing, though in almost all other matters, public and private, writing was used. Over all the Druids an arch Druid presided possessing supreme authority. At his death the one most pre-eminent succeeded him; but if many were equal, the election was made by the suffrages of the Druids, and sometimes an armed contention for the presidency took place. An annual assembly of the Druids was held in the territories of the Carnutes, the central region of Gaul; and hither all having disputes repaired from every quarter, and submitted to their decrees and determinations. This institution was supposed to have originated in Britain and thence brought to Gaul; and those desirous of more accurate knowledge thereupon proceeded to Britain to study it. The Druids were exempt from military service and taxation.

One of their leading tenets was the survival of the soul after death, passing from one earthly body to another, or re-incarnation. They also instructed the youth relative to the stars and their motion, the extent of the world (cosmos) and our earth, the nature of things, and the power and majesty of the immortal gods. The Gauls being very superstitious, those troubled with very severe diseases or engaged in battles and dangers either sacrificed men as victims, or employed the Druids to sacrifice them; because it was thought that unless the life of a man was offered for the life of a man, the gods could not be propitiated; and they had sacrifices of that kind ordained for national purposes. Others had vast figures, the oler limbs of which were filled with living men, which being set on fire, the men perished in the flames. The sacrifice of criminals was deemed most acceptable to the gods; but a supply of such being wanting, the innocent suffered in their stead. They worshipped as their principal divinity the god Mercury, of whom they had many images; they regarded him as the inventor of all arts, the guide of their journeys and marches, and as having great influence over the acquisition of gain and mercantile transactions. Next to him they worshipped Apollo, Mars, Jupiter, and Minerva,—their beliefs concerning them being mostly the same as other nations; that Apollo averted disease, Minerva imparted the invention of manufactures, Jupiter possessed the sovereignty of the heavenly power, and Mars presided over wars. To Mars they usually vowed the things captured in battle, all animals captured in warfare being sacrificed (and, as other authors tell us, the human captives also). All other things captured in conflict were collected in one place, piled up in consecrated spots; and it is rarely that any one, in disregard of the sanctity of the case, dared to secrete things captured or take away those deposited, such conduct entailing severest punishment, with torture. All the Gauls ascribed that they were descended from the god Dis (Pluto), and said that this tradition had been handed down by the Druids. At their funerals, they cast into the fire all things, including living creatures, dear to them when alive; and not long before the time of Caesar it had been the custom to burn also the slaves and dependents who had been beloved by them when living (*Caesar*, *Bohn's translation*, pp. 146-151; *Encyclopaedia Britannica*, vii. 447; *Dublin University Magazine*, lxxvi. 38; lxxvii. 516, 517; *Napoleon's History of Julius Caesar*, ii. 33, 35, 36, 39-42; *Chambers's Encyclopaedia*, article *Druids*; *Edinburgh Review*, cxviii. 20-22).

Not long after Caesar, Livy described the Gauls as very religious or superstitious and addicted to barbarous human sacrifices, but he gave no particulars of their religious rites or beliefs and said nothing of the Druids (*Livy's Roman History*, v. 46, xxxviii. 47, 57; *Bohn's translation*, Lond., 1857, i. 378, iv. 1775). Next in importance to Caesar's narrative are the statements of Pliny the elder in his *Natural History*. By him we are told that the mistletoe and the oak were held in the highest veneration by the Druids, oak groves were their chosen retreats, and no sacred office was performed without employing branches of it, whence is derived their name of Druids. The mistletoe was gathered on the sixth day of the moon, and it was called All Heal; and was collected with great ceremony. A priest clad in white ascended the tree and cut the mistletoe off with a golden sickle; a white garment received it below. Two white bulls were then sacrificed under the oaks. It was believed to be a preservative against poison and to remove sterility. Magic rites were also observed in gathering two other plants, called by Pliny *somulus* and *selago*, likewise

much esteemed by the Druids for their prophylactic potencies. A number of theories have been advanced in identification of these two plants, but as yet no certain conclusion has been reached. Pliny also describes the so-called "serpent's egg" held in high esteem by the Druids, the most remarkable of all the Druidic charms. This was said to be the product of the saliva and frothy sweat of a number of serpents writhing in an entangled mass, and tossed up in the air as soon as formed. At this moment it was caught, as it fell, in a cloak by the watchful Druid, who galloped off at full speed, on his faithful charger, hotly pursued by the serpents, till the intervention of a river checked the serpents' progress. Pliny himself testifies to having seen one of the eggs, and from his description of it, it was evidently the shell of a sea-urchin or echinus. By native traditions we are told that beads or rings of glass were used by the Druids as charms to impose on the credulity of their devotees, under the name of *glain naidir*; "adder gems" or "snake stones" (*Maurice's Indian Antiquities*, 1812, vi. 161-164; *Camden's Britannica*, p. 815; *Toland's History of the Druids*, p. 95). The genuine "serpent egg" (*anguinum ocrum*) was probably the shell of the sea-urchin (*Rowland's Mona Antiqua Restaurata*, p. 342). In another portion of his work Pliny informs us that the Emperor Tiberius put down the Gallic Druids; "and all that tribe of wizards and physicians." Gaul, he says, was pervaded by the magic art, more particularly, as the commentator remarks, in the worship of their divinity Heu or Hesus, the god of war (Mars). Being overthrown in Gaul, these magical superstitions took root in Britain, that country being then entirely devoted to magic. Commenting on the extinction of the Druidic rites, Pliny thus remarks: "We cannot too highly appreciate the obligation due to the Roman people for having put an end to these monstrous rites, in accordance with which to murder a man was to do an act of the greatest devotion, and to eat his flesh was to secure the highest blessings of health." (*Pliny's Natural History*, xvi. 95; xxiv. 62, 63; xxix. 12; xxx. 4.—*Bostock and Riley's translation*, Lond., 1855, iii. 455, 436; v. 41, 42, 388-390, 426, 427; *Encyclopaedia Britannica*, vii. 477; *Americ. Cyclopaedia*, vi. 270; *Edinb. Review*, iv. 395; cxviii. 22; *Dub. Univ. Mag.*, lxxvi. 42; etc., etc.)

Pomponius Mela, the earliest Roman geographer, in his geographical compendium, *De Situ Orbis*, iii. 2, includes in his description of the Gauls a few particulars relative to the Druids; but his account is mostly a recasting of Caesar's narrative and adds little to our knowledge of these priests. This author tells us that self-immolation sometimes occurred at the death of those beloved, and that friends and relatives cast themselves upon the funeral pyre willingly, in order to live in a future world with the deceased. (*Priest's Natural History of Mankind*, Lond., 1841, iii. 158; *Antonia's Ancient and Medieval Geography*, 1855, p. 99; *Borlase's*, by Rev. J. Williams ab Ithel, preface, p. lxxv.) The poet Lucan, in his *Pharsalia*, gives a lurid and highly rhetorical description of the Druidic grove, its "elevations crowned with ruthless altars, and every tree stained with human gore." Upon its branches the birds fear to perch and the wild beasts dread to lie in its caves; no wind ever rustles its leaves, nor lightning flash in its midst; the trees shudder of themselves, spreading their branches to no breeze; from black springs water pours in plenty, and the saddened images of the gods devoid of art, stand unsightly formed from hewn trunks; the people are awe-stricken even at the mouldiness and paleness of the rotting wood, while earthquakes, sulphurous flames, and oak-entwining serpents mark the grove accursed. The grove being cut down by order of Caesar and the ground put in cultivation, the husbandmen bewail, for their oxen are spirited away and the "produce of the soil relaxed from the curving plough." (*Pharsalia*, iii. 399-453; *Riley's translation*, Lond., 1853, pp. 112-114; *Maurice's Indian Antiquities*, 1812, vi. 104-105; *Forlong's Rivers of Life*, i. 12; ii. 275). Again, Lucan, i. 413-462, speaks of the Gauls, by whom the relentless Tentates is appeased by direful bloodshed, and Hesus, dreadful with his merciless altars; and the shrine of Tanaris, not more humane than that of the Scythian Dians (to whom all strangers were slain and sacrificed to the gods). Continuing, Lucan apostrophizes thus: "And you, Druids, after arms were laid aside, sought once again your barbarous ceremonies and the ruthless usages of your sacred rites. To you alone has it been granted to know the gods and the divinities of heaven, or alone to know that they do not exist. In remote forests you inhabit the deep glades. On your authority the shades seek not the silent abodes of Erebus and the pallid realms of Pluto in the depths below; the same spirit controls other limbs in another world; death is the mid space in a prolonged existence. If you sing what is ascertained as truth." (*Riley's translation*, pp. 29-30). Of the three Gallic divinities mentioned by Lucan, Tentates is supposed to correspond to Mercury, Hesus to Mars and Tanaris to Jupiter,—to all three of whom they offered human victims. In addition to the authors already cited, the existence of human sacrifice among the Gauls and other Celts is stated as a well-known fact by a great number of others; see *Pinchard, On Superstition*, chap. 13.—*Goodwin's edition*, i. 182; *Cicero's Orations*, for *M. Fonteius*, xl.—C. D. Yonge's translation of *Cicero's Orations*, ii. 27; *C. Julius Solinus, Polyhistor*, 21; *Attienus, Deipnosophista*, iv. 52.—*Yonge's translation*, i. 258; *Dionysius's Hallicarnassensis, Roman Antiquities*, i. 38.—*Speelman's translation*, 1765, i. 55;

*Strabo, Geography*, iv. 1v. 5.—*Falconer and Hamilton's translation*, i. 235; *Diodorus Siculus, Historical Library*, v. 2.—*Booth's translation*, 1814, i. 316; *Tacitus, Annals*, xiv. 30.—*Oxford translation*, i. 373; *Justin, History of the World*, xxvi. 2.—*Watson's translation*, 203, 204; *Petronius Arbiter, Satyricon ad Finem*; *Servius, Commentary upon Virgil's Aeneid*, bk. iii. verse 58; *Lactantius, Divine Institutions*, i. 21.—*Ante-Nicene Library*, xxi. 58; *Tertullian, Apologeticus*, 9.—*Ante-Nic. Libr.*, xv. 71; *Minucius Felix, Octavius*, 32.—*London*, 1708, p. 71; *Procopius, Gothicum Bellum*, ii. 25.—*apud Universal History*, Ancient, 1708, xvi. 350, 409; *Eusebius, Praeparatio Evangelica*, iv. vii; *Richard of Cirencester, Ancient Britania*, bk. 1, ch. 4, sect. 1, 2.—*In Six Old English Chronicles*, Bohn, p. 429; *Vallancey, Collect de Rebus Hibernicis*, No. xli; *Freret, Sacrifices Humains chez les Gaulois, in Histoire de l'Académie des belles-lettres*, xviii, 1718; *Pelloutier, Sacrifices humains dans les Gaules, in Nouvelle Bibliothèque Germanique*, xxv. 438; *Ritson's Memoirs of the Celts*, pp. 81-88; *Napoleon's Julius Caesar*, ii. 39; *Antonia's Ancient and Medieval Geography*, p. 98; *Stone's Cradle Land of Arts and Creeds*, p. 456, 532; *Antonia's Classical Dictionary*, pp. 456, 532; *Priest's Physical History of Mankind*, iii. 187; *Universal History*, Ancient, 1780, xvi. 389-392, 400, 407; *Moore's History of Ireland*, pp. 43, 49, 50, 252, etc., etc. We are told that Justin, as late as A. D. 500, asserted that human sacrifices were then being offered by the Druids (*Forlong's Rivers of Life*, ii. 345; *Leslie's Ancient Races of Scotland*, p. 63; and *Procopius*, in his *Gothicum Bellum*, tells us that in the middle of the sixth century, he was an eye-witness to the fact that the Franks though converted to Christianity still offered up women and children in sacrifices).

Diodorus Siculus, in his *Historical Library*, book v. ch. 2, gives an extended account of the Gauls. He describes them as believing, with Pythagoras, that men's souls are immortal, transmigration into other bodies, and thus living again; therefore in their funerals they write letters to their friends and throw them into the funeral pile to be read by the deceased. In addition to their poets or bards they have philosophers and divines, called *Saronides*, and held in much veneration. (*Saronides* is held as synonymous with Druids, meaning "hollow oak," Druid signifying "oak" among the classic writers.) They have also prophets who foretell events by viewing the entrails of the sacrifices; and to these soothsayers the people generally are very observant. When they wish to consult on some weighty matter they sacrifice a man, striking him with a sword above the diaphragm, drawing presages from the manner in which he falls, in which he struggles, and in which his blood flows; and by long and ancient usage this has gained among them firm credit and belief. It is unlawful to offer a sacrifice without a philosopher; for they hold that by them, as men acquainted with the nature of deity, and familiar in converse with the gods, they ought to present their offerings, and by these ambassadors to desire such things as are good for them. The Druids and Bards are obeyed, by friends and enemies, both in times of peace and war. Many times have they, stepping in between two armies, ready to engage, pacified them, as if some wild beasts had been tamed by enchantment. Malefactors, after five years' imprisonment, are impaled on stakes and with other victims, on a vast pile of wood, are offered up a burnt sacrifice to their gods. In like manner their captives are sacrificed to the gods. Some of them cut the throats, burn, or otherwise destroy both men and beasts captured in war. (*Booth's translation*, i. 314-317; *Napoleon's Caesar*, ii. 42, note; *Dub. Univ. Mag.*, lxxvi. 40). Strabo gives a quite similar account in his *Geography*, bk. iv. ch. iv. sect. 4, 5, naming three classes especially revered among the Gauls,—the Bards, the Vates (Prophets) and the Druids. The Bards composed and chanted hymns; the Vates attended to the sacrifices and the study of nature; while the Druids united the study of nature with that of moral philosophy. The belief in their justice was so great that the decision of public and private disputes is referred to them; and they have prevented armies from engaging when drawn up in battle-array. All cases of murder are particularly referred to them. When these are plentiful they imagine there will be a plentiful harvest. The soul is asserted to be indestructible and also the world, but sometimes fire and sometimes water have prevailed in making great changes. The Romans put a stop to their barbarous customs, as well as their modes of sacrifice and divination. They would strike a man devoted as an offering in the back with a sword, and divine from his convulsive throes. Without the Druids they never sacrifice. Other human victims they pierce with arrows or crucify in their temples. They also prepare a colossus of hay and wood, into which they put cattle, beasts and men, and then set fire to it (*Falconer and Hamilton's translation*, i. 294, 295). Cicero, in his treatise *On Divination*, ch. xii., in speaking to his brother, Quintus, says, "The Druids in Gaul are diviners, among whom I myself have been acquainted with Divitiacus the Aedean, your own friend and panegyrist, who pretends to the science of nature which the Greeks call philosophy, and who asserts that, partly by auguries and partly by conjecture, he foresees future events." (*Treatise of Cicero, Yonge's translation*, Lond., 1853, p. 182). *Diogenes Laertius*, in the opening paragraph of the *Introduction* to his *Lives of Eminent Philosophers*, in mentioning the various barbarians among whom it had been claimed that the study of philosophy originated, includes the Celts and

Gauls, among whom existed the Druids; and in ch. v. of the *Introduction* he says, "They say that the Druids philosophize, delivering their apophthegms in enigmatical language, bidding men worship the gods and do no evil, and practice many virtues" (*Yonge's translation*, pp. 3, 7).

Ammanius Marcellinus, in his *Roman History*, written in the fourth century, gives a description of the Gauls, based on the writings of Imogenes, who lived near the beginning of the Christian era, in which, after referring to the foundation of Marselles by an Asiatic tribe from Phoenicia, from which town other cities were founded; goes on to state that the people becoming gradually civilized, the study of liberal accomplishments flourished, having been first introduced by the Bards, the Ebages (supposed to be a corruption of *Quatuor* or *Vates*, of Strabo and *Diodorus Siculus*), and the Druids. "The Bards sang, in heroic verse, to the sound of their lyres, the brave deeds of their illustrious men. The Ebages investigated the sublime secrets of nature, and sought to explain them to their followers: In the midst of these came the Druids, men of loftier genius, bound in brotherhood according to the precepts of Pythagoras; and occupying their minds with profound and sublime questions, with great contempt for human affairs, they pronounced the soul immortal" (*Bk. xv. ch. ix. sect. 2, 7, 8*—*Yonge's translation*, Lond., 1862, pp. 73, 74; *Napoleon's Caesar*, ii. 42, note; *Encyclopaedia Britannica*, vii. 478). It is intimated above that the Druids were followers of Pythagoras, and it has been thought by some that their doctrine of the transmigration of souls was derived from that philosopher (*Edinb. Review*, iv. 392); while, *per contra*, others have supposed the converse to be true,—that Pythagoras borrowed the dogma from the Druids. Because *Diogenes Laertius* asserts (*Life of Pythagoras*, ch. iii.—*Yonge's translation*, p. 338) that Pythagoras quitted his country and got initiated into all the barbarian sacred mysteries as well as Grecian, it has been thought that he derived his *metempsychosis* from the Druids. Both *Clement of Alexandria* and *Eusebius* state that Pythagoras traveled in Gaul and there learned *metempsychosis* (*Clement of Alex. Stromata*, i.—*Ante-Nicene Library*, vol. iv. pp. 397-98; *Eusebius, Praeparatio Evangelica*, x. 2; *Edinb. Review*, iv. 392, 393; *Caesar's Commentaries*, *Yonge's translation*, p. 148, note). *Iamblichus*, in his *Life of Pythagoras*, chapter 28, states that it was reported that he had gathered a portion of his knowledge from the mysteries of the Celts and Iberians. *Alexander Polyhistor*, in his *Pythagorean Symbols*, claimed that Pythagoras had been a hearer of the Gauls as well as the Brahmins. *Valerius Maximus*, in *Factorum Dictorumque Memorabilium*, ii. 6, 10, relates that the Gauls so firmly believed they would be reborn in other bodies, that they were accustomed to lend money, to be repaid them in their next incarnation.

An important difference, however, seems to exist between the respective transmigration theories of Pythagoras and the Druids; Pythagoras maintained the successive passage of the soul through various irrational animals, while the Druids are said to have confined its passage from man to man alone,—to human bodies exclusively. *Lucan's Pharsalia*, *Riley's translation*, p. 30, note; *Priest's Physical History of Mankind*, Lond., 1841, iii. 158; *Edinb. Review*, iv. 392; *Keyser's Antiquities Celticae*, 1728, pp. 116, 117; *Yonge's Caesar*, p. 148, note. The rational conclusion would be, then, that the two systems arose independently, without contact. It should be mentioned, though, that the Welsh triads, which, it is claimed, embody the true Druidical knowledge, give us quite a different theory of soul-transmigration to that above attributed to the Druids. They assert that the soul passes by death through all gradations of animal life from Anom, the bottomless abyss, or lowest degree of animation, up to the highest degree of spiritual existence next to the Supreme. Human nature is the middle point of this scale. If evil predominates in the soul at death, it is obliged to retrace its former transmigrations from a point in the animal creation equal to its turpitude, and it again and again becomes man until it is attached to good. Above humanity, though it can again animate the body of man, it is incapable of relapse; but continues progressively rising to a degree of goodness and happiness, inferior only to the Deity. *Kenealey's Introduction to the Apocalypsis*, pp. 336-342; *Six Old English Chronicles*, p. 431, note. As will appear hereafter but little dependence can be placed in the Welsh triads as regards a faithful portraiture of ancient Druidic teaching.

Two of the Augustan historians, *Laetius* and *Flavius Vopiscus*, introduce us to a novel feature in Druidism, namely, the existence of female Druids or *Druidesses*. Their special prerogative seemed to have been prophecy, several remarkable instances of the accurate fulfillment of their predictions being recorded by the above historians. These women "seem to have been a sort of Sibyls or Pythonesses, who succeeded to the older oracles." *Edinb. Review*, cxviii. 22, 24; *Ritson's Celts*, p. 60, note; *Encyclopaedia Britannica*, vii. 478; (see also *American Cyclopaedia*, vi. 270, for a highly exaggerated and largely fanciful account of these *Druidesses*). *Tacitus* in bk. iv. ch. 54 of his *History* tells us that after the destruction by fire of the Roman Capitol, A. D. 69, the Druids said that the fire was a sign of the wrath of heaven, and that the transfer of the empire of the world to the transalpine nations was portended. (*Tacitus Works*, Oxford translation, i. 226, 227; *Ammanius*



## The Camp Meeting as a Spiritual Exchange.

Free Thought Freely Expressed—Spiritualism for Every-day Use.

To the Editor of the Religio-Philosophical Journal.

Perhaps you would like to have me give you and the numerous readers of the JOURNAL some of my impressions and observations of a visit to a western camp-meeting. With much interest I have read, as I had read in former seasons, the editorial notes of travel and reports from the East and eastern camp-meetings, but I and others have looked in vain for any sign of life concerning Spiritualism here in the West. The JOURNAL not being the "organ" of any particular clique or of any set of exclusive opinions, but an independent disseminator of news from the Spiritual vineyard at large, and a western paper withal, I presume you will be glad to let me relate, quite briefly, some facts and thoughts collected during a short visit at a camp-meeting held on the picturesque banks of the upper Mississippi.

I think Spiritual camp-meetings are a grand good thing. The one I here refer to, I think was poorly managed in some respects, and the past history of some of the participants may contain evidences of moral depravity, for all I know, but this is the case with all human associations. We have all come up from down below, come up by the kindly assistance of others, who have trod the same path before us; and there are none so high, none so strong but that they still need assistance, protection and help. In spite of its imperfections and shortcomings, I am confident this camp-meeting has done some good and no harm. As for myself, I didn't get much benefit from the lectures, the long-winded speeches, the would-be philosophic discussions, but it did my soul good to meet and mingle, to converse and commune with a few old friends, with some stray visitors, and with the common people. Yes, with the common people, men and women unknown to fame, whose coming and going is not trumpeted about in the papers, who have no "Rev." "Hon." "Dr." "Col." "Prof." or any other titular puff of distinction attached to their names. One cannot go to such a meeting without meeting a host of good and intelligent people, whom we never saw or heard of before, whom we will probably never meet again, but whose society will do us good, provided we are in the proper frame of mind to be benefited by such intercourse. Enter a camp-meeting of Spiritualists, and soon you will feel a restful, mellowing, fraternal sort of feeling stealing over you, which will encourage you to meet and address any one of them, as the spirit moves you, without waiting for an opportunity to be "introduced." You will meet them, as if they were your brothers and sisters, friends of yours, and you need no sign, no pass-word, no guide further than a sympathetic spiritual soul within you. Thus meeting on common ground, and no hollow pretenses, no artificial restraints or personal dignity to uphold, but like children of one great family, this can give us, if conditions are favorable, a faint perception of that higher social life, which as yet exists only as an ideal, but which lies within the range of earthly human possibilities. I met people from Illinois, Iowa, Nebraska, Missouri, Michigan, and Wisconsin. Readers of the RELIGIO-PHILOSOPHICAL JOURNAL were not altogether absent. There were a few over a hundred tents up, when I went there, and several more going up during my stay. The number of regular campers was from about 350 to 400. Transient visitors, like myself and wife, found accommodations in private houses near by. A well-kept, commodious dining hall furnishes meals at reasonable rates.

As a Spiritual Exchange, the camp meeting could be made a very useful institution. The frank and friendly exchange of free, untrammelled thought, views and experience—that is the kind of exercise which makes such an occasion attractive to me. Next in point of interest were the public mediums and conference meetings; but these were somewhat neglected by the management, and too little time given to them. The intensity of interest and the value and number of facts elicited at mediums' and conference meetings is far above that of a lengthy wordy discourse of the ordinary professional lecturer. As I see it, this class of meetings are excellent means for bringing the attendants and visitors freely in contact with one another. Many come a great distance, and often from places, where as Spiritualists they are almost isolated, and many cannot come again at another season. They come to meet congenial minds, to impart to others some of the glorious things they have witnessed, or to get more light, information and instruction on points still doubtful. One of the principal aims of the management should be to bring all present into the freest and fullest mutual exchange of thought, fact and experience. Some of the short recitals and impromptu addresses by persons whose names were never publicly spoken, were more impressive and instructive than anything I heard during my stay. In one of these, the "people's meetings," a gentleman, a farmer from Missouri, related some deeply interesting incidents of personal experience in a manner, which showed him a man of culture, a sound thinker and a competent, reliable witness. In another conference-meeting a gentleman from Michigan told of some of his observations in materialization, and then referred to a conversation which he had with the medium, Dr. Henry Slade. He said he asked him why he did not cultivate that most demonstrative phase of phenomena. Slade said that his principal objection arose from the dubious character of the phenomenon, inasmuch as all partial and imperfect materializations invariably resemble the medium, and the more so, the more imperfect they are, and that a successful and fully satisfactory materialization of any spirit could only be obtained after repeated trials. Now, Mr. Editor, if such is the case, if this is a law, then I am astonished why knowledge upon this subject, so prolific of discussions, has not been given us long ago by those who have the knowledge; and then, there occurs to me this thought: After all really fraudulent exhibitions are weeded out, if they could be as they should be, there would then still remain ground for suspicion, prejudice and misunderstanding, the only remedy for which would be an advance in knowledge on the part of the investigator. Of course, I am unable to say how nearly correct the above affirmation, attributed to Dr. Slade, may be.

By what I have said, I don't wish to convey the impression that the public speakers of this meeting were inferior to those at other camp meetings. They were not; but there is room for improvement, and need of special care, it seems to me, in selecting them. I heard some very good addresses, and some very ordinary talk from the platform. If a speaker works himself into a rhetorical agony over existing evils, it will do for a stage effect, but it can't touch us with a gleam of

spiritual sunshine and helpfulness, and can't teach us to see some of the unseen goodness that surrounds us as soon as we surrender some of our egotism and narrow-mindedness, then he talks to little practical purpose. And then, the teachings from the platform are widely divergent in the drift of thought, so that inwardly they often conflict and nullify each other, and plainly disclose the fact that the constructive work of Spiritualism is yet in a chaotic state. There are too much speculation on whimsical or irrelevant subjects, too many opinionated utterances, too many phantasmagoric "revelations" about some lost continent, lost planet, hollow globe, etc., and too little real spiritual teaching. Whether we are drifting? It is often said by Spiritualists, and truly said, and it was publicly said at the meeting, that we are spirits even now while yet in the flesh. What a grand truth! I heard in this little statement, to lead us to fully recognize and live according to this grand fact, it seems to me, is the mission of the whole spiritual movement, as initiated and sustained by the Spirit-world. To reveal to us an inspiring glimpse of the grandeur of our destiny, enduring and perfecting beyond the grave, and to fill us with an adoring love and trust toward the great All-Father, who has put such glorious possibilities within our reach, who does not kill and destroy, but wants us all to grow in time and eternity, more and more toward a state of infinite perfection! If we are Spiritualists, then let us be concerned with spirit and spiritual things, and with prayer, meditation and study and patient effort, let us seek and kindly help each other to shape our soul-life—no matter how unlovely the outward surroundings—as to make it a fit approach to the state discerned by the spiritual nature. To bring us to the consciousness of our spiritual nature, its needs and capacities, and to arouse us to a due sense of our responsibility, every act of life contributing to or detracting from our spiritual well-being and future happiness, is not the shadowing forth of this truth the real object of all spirit phenomena? Sound spiritual teaching will carry throughout the principle of referring us back to that which is our true self, to look well to the hidden spring, and will urge us to consider all we do as the outcome and external manifestation of an internal spirit, the condition and degree of development of which will determine our future condition of existence. This, it seems to me, is the true spiritual method, and in so far as we recognize the spirit that animates every thing, that is the soul of all the life and reality which underlies nature and humanity, in all their varied manifestations, are we actuated by true spiritual wisdom? Spiritualism comes as a new ray of light to our world, and slowly, but surely, is the world getting ready for it. In trying to help it along, let us take care not to obscure or hinder the light. Individual beliefs and opinions will always differ, and are altered soon enough by extended knowledge, but if our Spiritualism, with its cheering facts and startling demonstrations, does not raise us up spiritually, if it doesn't make us better men and women at heart, then all our objective, phenomenal or scientific acquaintance and dealings with it are worthless.

An eminent spirit-teacher, who communicated in writing through a medium in England, says: "You cannot see, as we see, the almost utter worthlessness of what you call opinion. You cannot know while yet the eye is veiled, how the veil is rent by the dissolution of the spirit from the earth-body; how the speculations that have seemed so all-important are seen to be but idle, baseless fancies. The creed, which has been fought over with angry vehemence during the years of an earth-life, is surrendered by the enfranchised spirit without a murmur. The fancies of a lifetime on earth are dispelled like a cloud by the sunlight of the spheres. We care little for creed, so it be honestly held and humbly professed, but we care much for facts. We ask not, what has such a one believed, but what has he done? For we know that by deeds, habits, temper, characters are formed, and the condition of spirit is decided. Those characters and habits, too, we know are only to be changed after long and laborious processes; and so it is to act rather than words, to deeds rather than professions, that we look."

This is Spiritualism, pure and undefiled, and simple enough for common people, and for this kind of Spiritualism I feel prompted to stand up for. I think it is nearly the same kind which the man and medium Jesus and many other noble men and women have advocated, have suffered and even "died" for. But now—where am I? How far have I wandered from my original purpose! As I intended to give you a little report of that camp-meeting I will close by saying: There were many mediums on the ground, and some good manifestations given. Mrs. Isa Wilson Porter did some excellent work in the mediums and conference meetings. I was glad to meet a new, and it seems, excellent medium for independent slate-writing, who has recently been developed here in our own neighborhood, Mrs. Blodgett, an estimable lady of Davenport, Ia.

GEORGE LIEBERKNECHT.  
Geneseo, Ill., Sept. 1885.

## The Supernatural in Shakespeare.

It were as unprofitable as it would be useless to discuss the question whether Shakespeare did or did not believe in ghosts, spiritual omens and premonitions, and supernaturalism generally, and after all it matters little whether he did or not. But this, at least, is certain, that he believed profoundly in the existence of another world, peopled with metaphysical existences, surrounding or belting this material world and these little every-day lives of ours.

"We are such stuff  
As dreams are made of, and our little life  
Is rounded by a sleep."

And it is from out the depths of this same sleep—before, now and after—there come those solemn visions, those broken snatches of celestial melody, those waving shapes and grotesque phantasies, those shadows of the supernatural of which most men are conscious some time or other, and which figure so conspicuously in the most sublime productions of the world's greatest dramatist.

There are, indeed, few pages in Shakespeare's noble plays that are not tinged by an emotion which, having been arrested midway to the senses and while still in the realm of spirit, we call presentiment or omen, or high instinct. How heavy, for instance, are the shadows of the supernatural that overhang Macbeth and Hamlet, and the two hapless lovers of old Verona! With what a magnificent and awful vagueness looms up the dark figure of Hamlet from out the enfolding clouds of fate as he says: "Thou wouldst not think how ill all's here about my heart; but it's no matter." Here about my heart; there is a special Providence in the fall of a sparrow! And this was when his life seemed brightest. The Scotch have a word, "fey," to designate that peculiar light-heartedness and feeling of inexplicable gaiety which many men experience just before some great reverse of tragedy; and surely Romeo was "fey" when, immediately be-

fore being told of Juliet's death, he exclaimed:

"My bosom's lord sits lightly on his throne;  
And all this day an unaccustomed spirit  
Lifts me above the ground with cheerful thoughts."  
So, too, with Macbeth, just before the rising of Banquo's ghost, when he says:

"Here had we now our country's honor roll;  
Were the great person of our Banquo present!"  
But why multiply illustrations of a fact that must have impressed every careful student of the dramatist? Everywhere we find, at any rate where sublimity is aimed at, the natural overshadowed by the supernatural; and that simply because the sublime is that which makes man feel that he is indeed greater than he knows; and the shadowy presence of the infinite it is that produces the emotion of awe and sublimity in the finite. If you desire instances in point, turn to the omens of Macbeth, the mysterious intuitions of Hamlet, the vague instincts of Hastings, the dying visions of Katharine, the awe-inspiring dreams of Richard, the premonitions of Caesar's wife.

Did time and space allow, I should like to treat of this element in Shakespeare at some length. The subject is one of more than ordinary interest, and it would not be difficult to show that Shakespeare, like Shelley, Wordsworth, Longfellow, and many more of his most brilliant English writing successors, was a spiritualist, in the best sense of that much abused word. As it is, I can do little more than throw out a few stray hints, in the hope that they may suggest something which some reader of MIND IN NATURE, with better opportunities than I can at present command, may turn to better use.

As I have said, almost all Shakespeare's noblest work is tinged with a supernatural, as witness "Julius Caesar," "Antony and Cleopatra," and even "Cymbeline"—though the vision which blots the last act of that charming play is almost certainly an interpolation by some much inferior hand; but he who would understand the spiritual development of the dramatist must study these four plays: "A Midsummer Night's Dream," "Hamlet," "Macbeth" and "The Tempest." In the first of these we have a distinct reflection of the poet's springtime, when his youthful imagination revelled in a very riot of joyous fancies, of airy imaginings, bright as sunshine, ethereal as the finest gossamer ever spun by fairy fingers. In this play Shakespeare regards these dainty little creatures of his brain lovingly. They are the incarnations of gaiety, pursuing beauty for its own sweet sake, and battling with ugliness and the human asinine as embodied in Nick Bottom, the weaver, because of their dislike to all that is foul and unlovely and stupid. In a vein of the most delicate and poetic satire he preaches the lesson of the mutability of all things human—of man's hopes and ambitions and loves, and paints him as the victim of these mischievous-loving and mischievous-making elves. This of itself would be sufficient to show that Shakespeare was no anthropomorphist. But in "Hamlet" and "Macbeth" his skepticism takes on a bolder and more aggressive form; particularly in the latter tragedy. In "A Midsummer Night's Dream" he had written in all the buoyant gladness of a young man to whom the fairy illusions of the age were still half a reality, and life had not yet lost its savor or its sunshine. To "Macbeth" on the other hand, he brought the sorrowful experience of a partially embittered manhood, and his supernatural creations assume a malignant and repellent guise. A youth—he had gently laughed at the potentiality of the fairy world; a man—he does battle with the Three Weird Sisters; symbolical of man's worst passions—the World, the Flesh, and the Devil. And so we pass from youth to manhood; from sunrise to gloaming; finally to emerge out of the trials and bitterness of life, out of its shadows and darkness, into the calm, clear light of "The Tempest." Here Shakespeare attains his highest altitude, alike as a poet and as a philosopher. No longer does he laugh at these spiritual agencies; no longer even does he struggle and do battle with them. Tried in the furnace; taught by experience; with broader views of life and man and God, he now stands on a much higher plane and teaches his final lesson that man, if only true to himself, is supreme—supreme above all powers, natural and metaphysical, outside of himself. If he only cultivates and exercises the divinity inherent in himself. Do this, and all elemental forces become subject to him; man holds himself supreme above all. In this, indeed lay the new spiritual basis, Shakespeare—whether consciously or unconsciously, matters not—strove to establish; the new gospel he so nobly preached; the gospel namely, that the Divine—the All-in-All and All-through-All—God—lives not in the creatures of legendary myth, but within—subjectively, and, in His essence, without, as well, and in a shadowy supernaturalism.

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ing to this philosopher of modern science, the surface of the earth is subject to a periodical catastrophe, which is in strict conformity to the law of "rhythm of motion," about which Mr. Spencer has much to say.

According to Hansen (Ancient Egypt, vol. IV, p. 466) Solon traveled to Egypt, where he had an interview with an Egyptian priest who informed Solon



Light for Thinkers, Atlanta, Ga. .... 1000  
The Mind Cure, Chicago, monthly .....



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CHICAGO, ILL., Saturday, October 10, 1885.

## Beecher's Latest Conception of God.

A receptive, plastic, progressive mind is a perpetual source of pleasure and profit to all within its influence, though the pleasure be not always free from pain and the profit at times inappreciable. Even when the workings of such a mind are at times eccentric, erratic and not always to be depended upon; when its public utterances are warped occasionally by inherited tendencies and early training, or by a degree of worldly caution and tact; even when thus handicapped, it is a tremendous power. If equipped with a vigorous brain, oratorical gifts, and the prestige of success. When a man thus endowed, though considerably beyond his allotted three score and ten years, attempts to voice the latest thought of science and philosophy, he sways a power with the populace which no scientist or philosopher can ever hope to exert. So, when on his first appearance of the season, Beecher attempted to portray his latest conception of God, his words were attentively listened to by a large audience and read before breakfast the next morning by tens of thousands who never saw Plymouth church nor its pastor and who an hour later went about the business of the day a thousand miles from where the preacher walks his pulpit.

Beecher closed last year's work with his sermons on Evolution. Notwithstanding so much of his vacation must have been employed in writing certificates of the great worth of Smooth-Tongue's Patent Soap, the labor saving qualities of Slick's new fangled Washing Machine, the comfort-compelling properties of Tom Phooler's Hay-Fever Specific, the perfect freedom from accidents and perplexing emergencies insured by the use of Spankum's Universal Safety Pins, the phenomenal virtues of Shearman's Soothing Syrup, etc., etc., notwithstanding this drain upon his time, Beecher evidently stole a moment now and then to scan the lectures delivered at the Concord Summer School of Philosophy and to absorb the essence of current scientific and philosophical thought. Coming back to Brooklyn he gave his people the discourse reproduced on another page of the JOURNAL.

After a fashion and in the nomenclature and phraseology of the pulpit, the sermon voices the views of many hard students, who have through long years of close study and laborious, methodical thinking wrought results. True the preacher is not always quite consistent,—he would not be a Beecher if he were—he makes some rather peculiar combinations, yet on the whole he succeeds in portraying God as a very different personality from Him in whom his forefathers believed. His discourse will no doubt tend to enlarge the understanding and broaden the views of thousands who stand sorely in need of such help.

Like the platform utterances of some trance speakers, Beecher's sermons run to words. His meaning is often obscure. The reader sees him wrestling with an idea which he has not mastered, or has not the candor to frankly declare, and one must read between the lines to compass his whole purpose. This is especially true when he essays a picture of Jesus. From the JOURNAL office, his portrayal of Jesus presents an essentially different character no doubt from that seen when viewed from some of the Plymouth pews and other points of observation more or less Evangelical. And this is where the genius of Beecher is most strikingly displayed. "Oysters served as you like them," is the enticing sign one often sees at this season in various places where the wants of the physical are catered to. "Religion served as you like it," is the motto written over the spiritual eatery's establishment in Brooklyn.

In his delineation of Jesus, Beecher is purposely indefinite and shadowy, his words are capable of different interpretations. Accord-

ing to the JOURNAL's code a public teacher is bound in common honesty to candidly tell what he thinks of matters which he treats. Why did he not clearly say whether he regarded Jesus as "the man Christ Jesus," or as superhuman?

Rather than try longer to bolster up the old dogma of a superhuman Christ, in whom only were divine attributes manifest, and in whom is the world's only hope, it were larger and wiser to see that divine attributes inhere in all souls, and that not one but many gifted and true men and women have been and will be the world's Saviors!—though in a lesser degree than Jesus.

In the clear light of a spiritual philosophy Spiritualists can see how Jesus himself intuitively foresaw and foretold the progress of man when he said: "Greater things than these ye shall do." And so come the achievements of science, the grandeur of inspiration, the gifts of seership, the beauty and blessedness from spirit presence, the salvation of man from ignorance and slavery.

While the JOURNAL sees the inconsistencies, the want of perfect candor, the vacillation, and the fineness of this great pulpit orator, yet it does not disparage his work, but fully recognizes his power as a liberalizer, and a stalwart veteran in Man's struggle with ignorance and superstition, on his march toward a higher life here and hereafter.

## The Phantom Ship.

Phenomena attested by good "orthodox" authority are thereby rendered to some people less liable to question. The Presbyterian stories of the Rev. William Tennent's remarkable experiences, some of which we have lately republished, stand on names of the very highest respectability in that communion, and so may reasonably be commended as "sound doctrine" to those accustomed to pin most of their faith on that of their venerated ecclesiastical fathers.

We have now another extraordinary story; this time on excellent Congregational authority; an authority no way inferior, equally orthodox, equally respectable and credible. Scoffing skeptics will no doubt ridicule it, after their cheap way of disposing of all testimony to marvels; but better informed and candid students of occult phenomena will readily find its well sustained parallels.

In the year 1839, the Rev. Dr. Leonard Bacon, pastor of "The First Church in New Haven," Conn., preached a series of "Thirteen Historical Discourses on the Completion of Two Hundred Years" of that church's existence. These, written in the clear and felicitous style of their author, subsequently so eminently distinguished, and with his usual scrupulous regard for historical accuracy, were published the same year in a handsome octavo of four hundred pages which may still be found in many ministers' and other libraries. They are well worth the perusal of any one who would know of what stuff the New England fathers were made; that, in the words of Dr. Bacon, "the New England race 'is sprung of earth's best blood.'"

In the sixth of these discourses he gives an account of a marvellous spectacle said to have been seen in New Haven in the summer of 1648. His narrative is based chiefly on the well-known "Journal" of the elder John Winthrop, Governor of the Massachusetts colony; though some reference is made also to "Colony Records," to an unnamed "ancient historian," and to a letter from the Rev. James Pierpont, the third pastor of the church, quoted in Mather's Magnalia (I. 25). Of Winthrop's history he says it "is like a newspaper of the times," that it mentions the sailing of the vessel at the time (II. 254), also its loss when that became certain (II. 266) and afterwards repeats the whole story with corrections (II. 328). While this account was strictly contemporaneous "the letter from Mr. Pierpont gives the story as it was reported at New Haven half a century afterwards by 'the most sensible, judicious and curious (i. e. careful) surviving observers.' The identity of the two accounts seems to me," says Dr. Bacon, "more striking than the comparatively slight diversities."

The story is best given in the learned and eloquent Doctor's own words. He introduces it with some account—not superfluous to a full understanding of the case—of the painful condition of the settlement not yet ten years old, which, though averaging probably more wealth to its individual members than any other of the first colonies, was, like them all, compelled to arduous struggles for even the most moderate prosperity.

"For a while," he writes, "the colonists here adhered steadfastly to their original plan of supporting themselves in their exile and building up their town by commerce. They built some shipping. They purchased lands on the Delaware" [and at one time had serious thoughts of removing thither; see Bacon's Hist. Discourses, p. 53] "and at some other places and erected trading houses to buy beaver of the natives. They sent their cargoes into foreign parts and expected to make such gains as would support and extend their town so beautifully planned. But soon it began to appear that their commercial enterprises were likely to be involved in disaster. Some of their number seemed to have returned to England; while not a few, who had been expected to bring large accessions of wealth and strength never came. Those that remained found their estates sinking so fast that something must be done to retrieve their fortunes or all their hopes would fail. Accordingly about eight years after their arrival here," they did, as it were, gather all their remaining strength to the building and loading out one ship for England, to try if any better success might befall them." The "company of merchants in

New Haven," consisting of Mr. Eaton, Mr. Gregson, Mr. Malbow and Mr. Goodyear, appear to have united their resources in building, equipping and loading the vessel. "Into this ship," says an ancient historian, "they put in a manner all their tradable estates, much coin and large quantities of plate"; and among the seventy that embark for the voyage are several "of very precious account" in the colony.

In the month of January, 1646, the harbor being frozen over, a passage is cut through the ice with saws for three miles; and "the great ship" on which so much depends is out upon the waters and ready to begin her voyage. Mr. Davenport and a great company of people go out upon the ice to give the last farewell to their friends. The pastor in solemn prayer commends them to the protection of God, and they depart. The winter passes away; the ice-bound harbor breaks into ripples before the soft breezes of spring. Vessels from England arrive on the coast; but they bring no tidings of the New Haven ship. Vain is the solicitude of wives and children, of kindred and friends—vain are all inquiries.

"They ask the waves and ask the felon winds, And question every gush of rugged wings That blows from off each beaked promontory."

Month after month hope waits for tidings. Affection, unwilling to believe the worst, frames one conjecture and another to account for the delay. Perhaps they have been blown out of their track upon some undiscovered shore, from which they will by and by return, to surprise us with their safety—perhaps they have been captured and are now in confinement. How many prayers are offered for the return of that ship, with its priceless treasures of life and affection! At last anxiety gradually settles down into despair. Gradually they learn to speak of the wise and public spirited Gregson, the brave and soldier-like Turner, the adventurous Lamberton, that "right godly woman" the wife of Mr. Goodyear, and the others, as friends whose faces are never more to be seen among the living. In November, 1647 (nearly two years from their departure), their estates are settled, and they are put upon record as deceased. Yet they were not forgotten; but long afterwards, the unknown melancholy fate of those who sailed in Lamberton's ship threw its gloomy shadow over many a fireside circle.

Two years and five months from the sailing of that ship, on an afternoon in June, after a thunder-storm, not far from sunset, there appeared over the harbor of New Haven, the form of the keel (or hull) of a ship with three masts, to which were suddenly added all the tackling and sails; and presently after, upon the highest part of the deck, a man standing with one hand leaning against his left side and in his right hand a sword pointing toward the sea. The phenomenon continued about a quarter of an hour, and was seen by a crowd of wondering witnesses,—till at last from the farther side of the ship there arose a great smoke which covered all the ship, and in that smoke she vanished away.

Fifty years afterward, while several of the witnesses of this strange appearance were yet alive, the story was great in the traditions of the colony. And it was reported by some of the survivors that Mr. Davenport publicly declared "that God had condescended to give, for the quieting of their afflicted spirits, this extraordinary account of his disposal of those for whom so many prayers had been offered."

Readers will form their various judgments on this tale. Many will believe that the "crowd of wondering witnesses" saw only some resemblance to a ship in a cloud formation, and that all the filling up which so impressed them that for fifty years, or so long as any witnesses survived, "the story was great in the traditions of the colony" was the work only of as many imaginations as there were witnesses. And yet these incredulous people, if sound Orthodox Congregationalists, believe some stories quite as marvelous and no better attested.

## The Druids.

Over eighteen months ago the attention of the JOURNAL's readers was directed to the Druids through reference to them by Gerald Massey. At the time several subscribers requested that further light concerning these people be supplied by the JOURNAL. Knowing the stupendous amount of fiction obscuring the subject, and consequently the great labor involved in the preparation of a concise and yet comprehensive epitome which could be relied upon as trustworthy, we felt reluctant to impose the task upon any contributor. The patience, perseverance and indomitable energy of the JOURNAL's talented correspondent, W. E. Coleman, together with his excellent facilities for research, led us to suggest the task to him. He undertook the work, and we now have the pleasure of placing before our readers the first of two exhaustive papers.

Part I., published in this issue, contains a summary of all that is recorded of the Druids by ancient writers, with brief reference to the theories of modern Druidists. Part II. is analytic, separating the few grains of wheat from the loads of chaff encumbering the subject, and embodying the results of the studies and researches of the latest scientific investigators; including a summary of the ascertained facts concerning Stonehenge and all other so-called Druidical stones and temples—with none of which Mr. Coleman affirms did the Druids have any connection. It is probable that no such valuable epitome of the subject as Mr. Coleman supplies can be found elsewhere. It is the fruit of eighteen months careful research and should be carefully preserved by all who have the slightest interest.

## Santa Caterina Benincasa.—1847-1880.

In *The Century* for September is an interesting narrative by W. D. Howells, of his visit to Panforte Di Siena, an old Italian city, the quaint architecture of the ancient town being illustrated by the sketches of an artist which adorn the pages devoted to this writer. The absorbing interest and lasting value of this article, is not in old churches and castles, not in the men of bygone centuries, but in one woman,—the shining central figure that makes the memory of the place beautiful and illustrious, and whose remarkable spiritual experiences illustrate and confirm like experiences in our own day. Mr. Howells is well aware of the importance of this woman, and is ready and willing, according to his light, to do her justice and give her a large share of the space his story fills.

We are told of his visit to the house where Caterina was born in 1347, the youngest of the twelve children of a dyer in decent condition but of only quite common education. She was beautiful in person, and her parents hoped to lift her, and themselves, into higher rank by her splendid marriage. For this, or for the flimsy show of fashion, she cared little, but was an ecstatic dreamer and a religious devotee. Her parents scolded, her father even scourged her, until one day, as the story is told, while she was at prayer and he was about to whip her into some livelier mood, he saw a white dove over her head, was struck with awe, and ceased all persecution or abuse. She was then fourteen years of age, was very sick soon after, and only became well when allowed to join the holy order of St. Dominic, the family being Catholics, as all were in that age and place. It would seem to us, in the light of our day, as though some unseen guiding spirit led her into this order, as the best place in that age, for her great power to be developed and used.

She had visions of Christ and was made his spouse, angels visited her and devils tempted her; the first to help, the last not able to harm. Multitudes thronged to see her and to hear her speak, and the Pope gave her special permission to preach in all the Siena territory. She visited the sick, healed them as if by miracle, braved the deadly plague and stayed its progress,—healing virtue seemed to go out from her, as from Jesus in the Testament story. But she grew to be more than a devoted nun, and had large interest and commanding influence in public affairs. She quieted, for a brief time, the old feud between the Guelphs and the Ghibellines, and made peace between other contending families of high rank. She reconciled disputes of Italian States and brought the Popes back from their exile at Avignon to their old seat at Rome when all others had failed in this important effort. She was an honored visitor at the Papal palace, although she plainly rebuked the sins of the Holy Church. In the last two years of her life "the truth came to her," and scribes wrote down her messages, which were dictated rapidly, in a clear voice as if reading, her limbs rigid, her arms crossed on her breast, her condition like that of the deeply entranced in our day. Obedience and Prayer, Divine Providence, Dialogue of a Soul with God, and like topics were given in this way, in a style of remarkable power and purity.

At the church of St. Dominic the writer of the narration in *The Century* saw many relics of her, and many of her letters, which were singularly beautiful in thought and style, but were all dictated, as she never learned to write.

In 1380 she passed away at Rome and her head was sent back to the church at Siena. Of this Mr. Howells says:

"It seems, by all accounts, to have been one of the best and strongest heads that ever rested on a woman's shoulders,—or on a man's for that matter: apt not only for private beneficence, but for high humane thoughts and works of great material and universal moment. Standing in the place where so many good souls, for so many ages, have stood in the devout faith that the recorded miracles did really happen, I could not but feel reverent. Illusion, hallucination as it really was, it was the error of one of the purest souls that ever lived, and of one of the noblest minds."

Another writer, not a Catholic, tells of the potency of her prodigious genius, the virgin staidness of her life, her great heart—inspired, even in her mysticism, by sublime ideals, and how, with eloquence and generous indignation, she stigmatized the crimes, the vices, the ambition of the Popes, and the scandalous schism of the Roman Church.

It would seem that Caterina Benincasa, fitly made a saint by the Catholic Church, must rank with the Apostles who healed the sick, with the inspired souls of all ages, with the great seers like Swedenborg, and with the best and most sincere mediums of our day. With the good and the great, Mr. Howells willingly gives her high place, but all else of which historic evidence exists is really illusion and hallucination "in his mind!" Doubtless in that marvel-loving age, myth mingled with fact, in the stories told of her by monks and nuns. Doubtless too, the heavenly visions were tinged with the hue of her Catholic faith, but spiritually blind indeed must that man be who can see only "illusion," and no real opening of spiritual vision, no inspiring help from angel visitants in all these uplifting and enlarging experiences. Blessed and wise "hallucination" it was which helped this illiterate woman to dictate eloquent and able letters and discourses, in a style which the most gifted and practiced can rarely equal!

But we are glad to note a hopeful change in the spirit of W. D. Howells. He feels "reverent," standing in the dim aisles of that old church amidst those sainted relics of a gifted and beautiful life; in higher and better mood, let us hope, than when he wrote a pitiful book entitled "The Undiscovered Country," but a few years ago. In that book—one

of the most flippant and shallow stories of the century—he stooped to the silly work of making Spiritualism a mere folly to be ridiculed, not holding up the human follies that cling to it and granting any heavenly truth behind them, but making it all illusion and fraud, its advocates dupes or knaves; about the poorest task a man can undertake to-day, unless he is bent on making himself appear foolish and blind in the near future, if his name should live long enough to serve that end. Fortunate will he be if this author can retrieve his early folly and win as high and lasting a place in the minds and hearts of coming generations as the Spiritualists William Lloyd Garrison and Victor Hugo. His reverent feeling amidst the relics of this sainted and inspired woman may be an upward step "to higher light and broader views."

## GENERAL ITEMS.

Some young women in Pueblo, Mex., have started a paper called *The Mother-in-law*.

Next week we shall publish the concluding lecture on the "Lost Continent." They have been read with deep interest.

Miss Susie M. Johnson is located at Los Angeles, Cal., where she is giving steam and electric baths. We wish her much success.

The mortality of chloroform is 1 to 5,860; that of ether, 1 to 16,542; that of nitrous oxide, 1 to 100,000.

Mr. Walter Howell is in the city with the intention of inaugurating a course of lectures for the fall and winter.

G. H. Brooks lately delivered a lecture at Albany, Wis., to good houses. He lectures in Louisville, Ky., this month.

The First Spiritual Temple of Boston, was dedicated September 27th, as per announcement made in the JOURNAL. An account of the proceedings will appear soon.

There are 100,000 practicing physicians in the United States, 75 per cent. of whom carry and dispense, in whole or in part, their own remedies.

A new technical school has been established in Springfield, Mass.—the first of its kind in the country, or, indeed, in the world. It is a "School for Christian workers."

Thomas R. Knox & Co., booksellers, 813 Broadway, New York, have on sale the books of Giles B. Stebbins, viz.: "Chapters from the Bible of the Ages"; "After Dogmatic Theology, What?" "Poems of the Life Beyond," and "American Protectionist's Manual."

Mr. Geo. H. Proctor, of Gloucester, Mass., and one of the proprietors of the *Cape Ann Advertiser* has been spending some days in Chicago. Mr. Proctor has had a varied and most convincing experience in Spiritualism.

Mrs. S. L. McCracken requests the JOURNAL to say that she will negotiate with any of the Spiritualists of neighboring States, for delivering lectures in a semi-irregular condition. Terms reasonable. Address her at No 511 W. Madison St., Bishop-Court Hotel, room 45, Chicago, Ill.

The Salvation Army in India has set out to be religious after the manner of that country. They have gone into a number of caves near Bombay, where they spend their time in prayers and meditation, just as the Buddhist monks do. Pretty soon they will begin to imitate the Indian fakirs, and be buried alive and rise again after forty or fifty days.

The skeleton of a man nine feet one inch in height is said by the St. Louis *Globe-Democrat* to be on exhibition at the office of a firm in Thayer, Oregon county, Mo. The skeleton is said to have been discovered by a party of men who were exploring a cave some three miles in length, situated about nine miles from Thayer.

There is a negro boy in Marietta who can catch bees, yellow-jackets and bumblebees the same as anyone else would catch flies, and they do not sting him. He often catches a bee and puts it into his mouth and keeps it there for some time. When he spits it out it flies off. Live yellow-jackets put under his clothes crawl around and out at other places without stinging him.

Seven members of the Dunwood Primitive Baptist Church, Ga., have lately been expelled because they had put lightning-rods on their houses and dug pits in their cellars for places of retreat in case of a cyclone. The other members held that this action argued a lack of faith. The expelled members now claim to be the true church, and have brought suit for the church property.

The *Herald* of this city says that Richard B. G. Gardner, of the mirror manufacturing firm of Cole & Gardner, 76 Third avenue, lives at 1320 Indiana avenue. James S. Bassett of the plumbing firm of J. S. Bassett & Co., 237 Dearborn street, lives at the same number. Sunday forenoon Gardner's man Timothy was in the backyard chopping wood, with which he intended to make a fire to cook Mr. Gardner's Sunday dinner. Mrs. Bassett was horrified at this profanation of the Sabbath and compelled Tim to stop his wood splitting. When Gardner got home there was no dinner for him. He sought out Mrs. Bassett in his anger and told her the yard was as much his as hers, and he would have wood chopped there all day Sunday if he pleased, and more to the same effect. Bassett met Gardner Monday and accused him of insulting his wife. Gardner called Bassett and his wife "Methodist hypocrites." Bassett called Gardner a "blasphemous Jew." Other uncomplimentary remarks then followed. Shortly the two met again and hot words were followed by violent blows. When the combatants were separated, Gardner claimed to have lost his scarf containing a diamond pin. Then he went to Justice Meech and swore out a warrant for assault and battery.











The Milan Journal *Pungolo* relates that a Turin merchant, who has correspondents in the French Department of Bouches du Rhone, received at his private house at Pinerolo a telegram from Marseilles. Upon reading it he discovered, to his great annoyance, that it must have been sent off some twenty-four hours before it was delivered to him. He called upon the telegraph clerk to account for the delay, and the clerk made a confession that the dispatch had indeed been sent off a day and a night in his office. He went on to explain that, as it had come from a place where cholera was known to be raging, he had felt himself bound, in compliance with the regulations of the Italian sanitary authorities, to disinfect it by exposing it to the fumes of burning sulphur.

#### "How's Your Liver?"

In the comic opera of "The Mikado" his Imperial highness says:

"To make, to some extent,  
Each evil liver  
A running river  
Of harmless merriment."

A nobler task than making evil livers, rivers of harmless merriment no person, king or layman, could take upon himself. The liver among the ancients was considered the source of all a man's evil impulses, and the chances are ten to one to-day that if one's liver is in an ugly condition of discontent, someone's head will be mashed before night!

"How's your liver?" is equivalent to the inquiry: Are you a bear or an angel to-day? Nine-tenths of the "pure-conscience" actions for divorces, the curtain lectures, the family rows, the talk of murders, crimes and other calamities are prompted by the irritating effect of the inactivity of the liver upon the brain. Fothergill, the great specialist, says this and he knows. He also knows that to prevent such catastrophes nothing equals Warner's safe cure renowned throughout the world, as a maker of

"Each evil liver  
A running river  
Of harmless merriment."

The French Spoliation Claims, now before the Court of Claims of the United States, number 224.

#### Hoarseness Promptly Believed.

The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

CINCINNATI, OHIO, April 12, 1884.

"Gentlemen,—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desert from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

Mrs. Gladstone is described as altogether lacking dignity and taste and inadequate to the task of addressing simple sentences to Sunday-school children, but as a fond mother and devoted wife she is above criticism.

#### How Women Differ from Men.

At least three men on the average jury are bound to disagree with the rest just to show that they've got minds of their own; but there is no disagreement among the women as to the merits of Dr. Pierce's "Favorite Prescription." They are all unanimous in pronouncing it the best remedy in the world for all those chronic diseases, weaknesses and complaints peculiar to their sex. It transforms the pale, haggard, dispirited woman, into one of sparkling health, and the ringing laugh again "reigns supreme" in the happy household.

For tricks that are vain the heathen Chinese continue to be peculiar. He now mixes tea dust with the tea so that American buyers in China are obliged to make a discount of from one pound to three pounds a box.

#### Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh hints; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1282 pages, royal octavo, leather. See advertisement in another column.

It is noticed that as a result of tree culture birds are becoming quite numerous in parts of Dakota. In Kingsbury and other counties quail are making their appearance.

#### Human Calves.

An exchange says:—"Nine-tenths of the unhappy marriages result from human calves being allowed to run at large in society pastures." Nine-tenths of the chronic or lingering diseases of the day originate in impure blood, liver complaint or biliousness, resulting in scrofula, consumption (which is but scrofula of the lungs), syphilis, skin diseases and kindred affections. Dr. Pierce's "Golden Medical Discovery" cures all these. Of Druggists.

Said an Iowa Judge the other day: "But for housewives of the United States there could be no tramps, and any woman who feeds one ought to be sent to jail for thirty days."

#### The Terrible Drain

Which scrofula has upon the system must be arrested, and the blood must be purified, or serious consequences will ensue. For purifying and vitalizing effects, Hood's Sarsaparilla has been found superior to any other preparation. It expels every trace of impurity from the blood, and bestows new life and vigor upon every function of the body, enabling it to entirely overcome disease.

San Francisco fishermen say the seals and sea-lions in the harbor must go, since they consume 44,000 tons of fish a year—enough to supply the whole city.

The Blood Would Run—For five years I was a great sufferer from Catarrh. My nostrils were so sensitive I could not bear the least bit of dust; at times so bad the blood would run, and at night I could hardly breathe. After trying many things without benefit I used Ely's Cream Balm. I am a living witness of its efficacy. PETER BRUCE, Farmer, Ithaca, N. Y. Easy to use, price 50 cents.

A thimbleful of dust was found in the coffin of Richard Omer de Leon, at the Cathedral of Rouen, when it was opened not long ago.

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Peppermint" or anti-bilious granules. 25 cents a vial. No cheap boxes to allow waste of virtuous. By druggists.

Three million pupils now attend the free schools in the Southern States, and over 100,000,000 are annually raised to support them.

A large percentage of all throat troubles are caused by breathing through the mouth instead of through the nose. Fisher's Mouth-breathing Inhibitor prevents it. See advt.

An English railway guard (conductor) recently refused promotion because his "tips" amounted to a hundred pounds a year.

"For economy and comfort, we use Hood's Sarsaparilla," writes an intelligent Buffalo, N. Y. lady. 100 Doses One Dollar.

Napoleon mastered enough law during ten days' confinement in a guard house to last him a lifetime.

Does your mother-in-law snore? (does a duck swim)? See how can be cured by using Fisher's Mouth-breathing Inhibitor. See advt.

An engineer on a Southern railroad has run for twelve years without being able to tell a red light from a white one.

To the young face Puzos's Powder gives fresher charm; to the old, renewed youth. For sale by all druggists.

## It Will Save Your Life.

Everybody knows the symptoms attending coughs and colds, but the dangerous character of these ailments is not so well understood. When a cold settles upon the lungs, if the blood is tainted with Scrofula, or the system is weak, Catarrh or Consumption is sure to follow. Ayer's Cherry Pectoral is the only remedy that may be uniformly relied upon for the cure of coughs and colds. J. J. Rawson, Buckingham C. H., Va., writes: "For several weeks I suffered from a frightful cold, with cough and frequent

Catarrh prevails in this country to an alarming extent. It is a troublesome and disgusting disease, usually induced by neglected colds, and, if allowed to become chronic, produces Bronchitis, and often terminates in Consumption. Ernest H. Darrah, Tolleboro, Ky., writes: "A year ago I was afflicted with Catarrh. One bottle of Ayer's Cherry Pectoral cured me." Miss Eva A. Hall, Ipswich, Mass., writes: "For any one who is troubled with Catarrh, there is nothing so helpful as Ayer's Cherry Pectoral."

#### Spitting of Blood.

Ayer's Cherry Pectoral cured me entirely. Mrs. R. Campbell, Woodville, Ont., writes: "I was troubled, for five years, with an affection of the throat and lungs, coughing severely the whole time. I used different preparations, and was treated by several physicians, without effect. I finally tried Ayer's Cherry Pectoral, and before finishing one bottle was completely cured." Dr. W. K. Gann, Monticello, Ky., writes: "I have been troubled with Bronchitis, since early youth, and am now 37 years of age. I owe my life to Ayer's Cherry Pectoral." Dr. J. H. Quirk, Fulton, Kans., writes: "Ayer's Cherry Pectoral saved my life twenty years ago. It is a favorite medicine in my family."

#### It Cured Me

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The foregoing comprises all that has come down to us from antiquity relative to the Druids, and from these confused and conflicting fragments of history and fable a number of writers have produced ponderous volumes purporting to give authentic details of Druidism in its entirety. These pretensions chronicle profess to tell the world the "origin and development" of the Druids, "the extent of territory over which they held spiritual rule, the connection of their hierarchy with the Roman Emperors and the late European governments, their influence over early

and late Christianity, the special mysteries, pomps, and ceremonies of their religion, their remarkable architecture, their colleges and schools, their views of astronomy, physical geography, physics, and metaphysics, and many other things besides." The foundations of these elaborate structures are the narrative of Cæsar and Pliny, but "fragments of very doubtful value" have been eagerly appropriated from every quarter; and in this manner "an imposing structure has been reared, the solidity of which till very recently few ever thought of doubting." According to the Druidists the ancient priesthood of Britain and Gaul, in pomp of ritual no less than in learning and influence, rivaled the papal hierarchies of later days. "No species of superstition was ever more terrible than that of the Druids. . . . No idolatrous worship ever attained such an ascendancy over mankind as that of the ancient Gauls and Britons (*Hume's History of England*, chap. I Sect. 1). Over their countrymen their authority "was almost unbounded continuing to assert itself long after the order had passed away." With these writers, every superstition was common and nearly every relic of Celtic antiquity is held to be connected with the Druids, and the superstitions that still linger in the ancient haunts of the Celtic race are attributed to the same source. Botany, astronomy, medicine, and letters were all sedulously studied by the Druids. The mysterious Hyperborean philosopher, Abaris, the friend of Pythagoras, who rode through the air on the arrow of Apollo, we are told must have been an Irish or British Celtic Druid.

The ponderous megalithic remains of England and France could alone have been erected by the Druids, we are informed. Stonehenge was the cathedral of the arch Druid of all Britain, and the great stones of Avebury were originally connected in the form of a circle with a serpent attached,—the circle being regarded by the Druids as a symbol of the supreme Being, and the serpent of the Divine Son. From the fancied resemblance to the serpent of certain supposed Druidical megalithic monuments in Britain, an elaborate system of serpent worship, claimed as universally prevalent in that country, has been predicated of the Druids,—of which more anon (*Pergusson's Tree and Serpent Worship*, 1868, pp. 28-30; *Maurice's Indian Antiquities*, iv. 137-165, etc., etc.; *Higgins's Celtic Druids*, pp. 288-290). Dolmens or cromlechs were transformed by the modern Druidists into Druidical altars, "and even the menhir or stone pillar, and the rocking stone, were pressed into the service of the Druidical priesthood." In the vicinity of the stone circles and on mountain tops are found cairns, or heaps of stones, each surmounted with a flat stone, on which it is claimed that Druid fires were lighted. After the destruction of pagan Druidism, it is held by some that the order was revived as a corrupt Christianity, involving a large admixture also of the rites of Mithras, the Persian sun-god. The downfall of Druidism was due to the hostility of Rome. The Druids being, it is asserted, ardent lovers of their country as well as of liberty, were of course the uncompromising foes of Roman rule in the West. Hence arose the orders for their suppression by the Roman Emperors. Eventually Druidism succumbed to the Roman power, and the political sway of its priests was broken, especially in Gaul and South Britain.

Amédée Thierry ("Histoire de Gaulois," Paris, 1828) thinks two distinct religious elements were mingled in the culte of ancient Gaul: (1) a system of nature-worship akin to the Grecian polytheism cherished by the more ancient inhabitants, and (2) a kind of metaphysical pantheism, the foundation of Druidry, brought in with the advent of the Kymric Gauls under a leader named Hu or Hesus, deified after his death, the two becoming amalgamated by admixture of the populations. The most noted of recent Druidists is Reynaud, who, in his *L'Esprit de la Gaule*, Paris, 1866, claims that the Druids were the first to teach clearly the soul's immortality [How about the ancient Egyptians?], and they had originally as high a conception of the true nature of God as the Jews, and the worship of subordinate deities was only encouraged to reconcile to Druidism uneducated minds to whom the cultus of demi-gods and angels was more attractive than that of the Unseen One. Hesus, the same word radically as the *Xios* of the Greeks, was the type of an absolute Supreme Being whose symbol on earth was the oak, and was quite distinct from Hu, the leader of the Kymric Gauls. The mistletoes when found growing on the oak, symbolized man, dependent on God for support, yet with an individual existence of his own. Human sacrifice was a natural consequence of the idea that the higher the victim the more complete the atonement to the Deity for human sin. Druidism, according to Reynaud, declined and finally disappeared, because the necessary element of charity or love was lacking. In its system, both of morals and religion. This Christianity supplied, and Druidism died,—not, however, till it had accomplished its special mission, the preservation in Western Europe of the idea of the Unity of God. ["Encycl. Britan." vii., 478, 479; "Edinb. Rev." cxviii. 28, 29]. For further information respecting the theories of the modern Druidists the reader is referred to Toland's "History of the Druids" etc., 1726; Pellentica, "Histoire des Celtes" 1740-1750; Stukely's "Stonehenge," 1740, and "Abury," 1743; Borlase's, "Antiquities of Cornwall," 1809; Davies's "Celtic Researches," 1804, and "British Druids," 1809; Barth's, "Ueber die Druiden der Kelten" 1828; Higgin's "Celtic Druids," 1829; Maurice's "Indian Antiquities," 1812, vol. vi.; Herbert, "Antiquity of Stonehenge" 1849, and "Neo-Druidic Heresy" in Britannica, Pt. 1, 1838; Henri Martin, "Histoire de France" vol. 1. n. d.; Smiddy "Druids, Churches and Towers of Ireland," 1871. Probably the wildest and most fanciful of these books is Godfrey Higgin's "Celtic Druids" in which he claims the Druids as a branch of Hindu Buddhists, one with the people who founded the Chaldean, Phœnician, Etruscan, Gæbre, Cabiri, and Brahmanical mythologies, the introducers of the Cadmean system of Letters, and of every thing else almost in ancient civilization all over the world. Higgin has a chapter devoted to proving Virgil a Druid; and on page 20 we have an instance of the unreliable data used in sustentation of his theories. "There is a story told by Lucian," says Higgin, "and cited by Mr. Toland, which is very curious." It refers to a Lucian having been instructed by a learned *Druid* concerning

class Edinb. Rev. cxviii. 24 and 25. Higgin's *Antipope* also teems with similar misquotations, garblings, fictions and falsehoods, and is a significant fact that most if not all of the literary "cranks" or hobby-riders do not allow themselves to be trammelled with such paltry things as honesty of quotation or fairness and truthfulness in stating and interpreting the thoughts of others, the facts of history, etc. I have never seen the writings of any of this class of authors that were not permeated with misrepresentation, distortion, perversion. Their theories are usually so devoid of foundation, that work of this character has to be done in order to specially bolster them up.

The so-called Ogham inscriptions have also been attempted to be pressed into the service of the Druidists. Ogham is a name given to the letters or signs of an alphabet long in use among the Irish and some other Celtic nations. The Oghams consist of lines, or groups of lines, deriving their significance from their position on a single stem or chief line, over, under, or through which they are drawn either straight or oblique. The enthusiastic scatter brain, Colonel Vallancey, who ever explains "the most recedite mysteries of antiquarianism with the precision of a professor of one of the exact sciences," has provided us with "a set of simple rules, by means of which the humblest tyro may read with ease those records in which the simple Druids believed that they had forever hidden their knowledge." Deciphering one of the Ogham inscriptions, five missionaries read it in five different conflicting versions, one of the five even reading it from right to left. The Oghamists accepted them all as genuine, claiming that "it was made to be read from both left to right and from right to left, and that the five different readings had place in the five different orders the Oghams in succession one after the other made in kind of epics or story. Since the Oghams have been more scientifically studied, but many of the difficulties of their interpretation still obtain. From what is now known, however, it has been pretty well established that, instead of the Oghams dating back to ancient Druidic times, they scarcely antedate the introduction of Christianity into Ireland in the 5th century, nearly all the inscriptions discovered bearing traces of Christian hands (Chambers's *Encyclopædia*, sub voce *Oghams*; *Edinb. Review*, cxviii. 25, 26; Smiddy's *Druids* pp. 43, 46).

I reserve for a second article, appearing next week, the critical examination of the extant literature bearing on Druidism. The statements of Cæsar, Pliny, and the other classic authors will be analyzed in the light of known facts, and their degree of reliability set forth; the supposed connection of the Druids with Stonehenge and other megalithic monuments, the dolmens, calrns, etc., will be ventilated; the historical probability of the existence of the great Druidic hierarchy will be discussed; the sacredness of the oak, mistletoe, etc., will be questioned; and a presentation will be made of the few known and probable facts of Druidism, in contradistinction to the mass of fiction there ancient now passing current in general literature.

Presidio of San Francisco, Cal.

## SPIRITUALISM IN RUSSIA

**Making More Scientific Than Popular Progress.**

(From an Occasional Correspondent of the N. Y. Tribune)

St. PETERSBURG, Sept. 5.

The eccentric modern movement termed Spiritualism; so widely spread in Europe and America, has also visited Russia and penetrated even into the most remote of her provinces. The Colossus has passed through all the phases of table turning, rapping, spirit materialization and similar marvels and had by no means a scant harvest of writing, rapping, curling and prophesying "mediums." The Russian "mediums," however, have never attained the world-wide reputation of the Homes, Davenport, Katie Kings and *tullius quanti*. They have been generally of a familiar domestic description, and their doings and sayings, however remarkable, have been mostly confined to the narrow circle of home and friends. But, strange to say, it is in this country that Spiritualism, as the development of the science of psychology, has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Boutlerof, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian savant, Mr. Alexander Aksakof, Professor Tourkevitch, Dr. Basil Mihaloff and many more distinguished men of science and letters, such as Dostoievsky, Solovieff and Dimitri Tseretieff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for the drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form, to the moving and rapping of tables, the trances of somnambulists and the pranks and antics of so called "mediums," which the conclave of experimenters had over from England, Germany and even America regardless of expense. Both Mr. Boutlerof and Mr. Wagner had previously been declared enemies of this movement and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds.

It may be said here that such a collection of *chevaliers d'industrie* and bold adventurers as those "mediums" proved to be was rarely met with anywhere out of a fair. The scientific investigators were at first much disconcerted at the evident deception played on them, but nevertheless persevered and carried on a series of the most minutely and carefully controlled observations upon, and investigations into, the more genuine of those phenomenal organizations called "mediums," and finally came to the positive conclusion that there was something in it after all. They then proceeded with marvellous patience to ferret out the small grains of truth in the midst of deception, bad faith and greed for money. The result of this most tedious task, which lasted for years, was as follows: Professor Bontliorof came to the conclusion that the manifestations called spiritual are founded upon a series of curious facts having their source in some force hitherto unknown, but by no means unknowable. He admits, together with the English specialist in chemistry, Mr. Crookes, the existence of a more subtle and redned state of matter than those hitherto known, which can become perceptible only in a certain condition of the body, a condition usually produced by magnetism and more easily attained by so-called "mediums" i. e., organizations more than ordinarily susceptible and nervous. Professor Bontliorof has given a great deal of time and care to the research of this myster-

lous agent, and his experiments have confirmed the discovery of Mr. Crookes.

The Russian Spiritualists, who have few adherents among their compatriots, and have had to put up with a great deal of annoyance on the part of the public as well as on the part of the Government, do not seek to popularize their ideas as yet, but rather to consolidate them and gather them into a scientific formula. They consequently seek to attract into their circle men of science, doctors, materialists; in short, persons deprived of romantic sentimentality and religious enthusiasm, so as fairly to place the question upon a new ground, not letting it degenerate into sectarianism, giving no food whatever to the Imagination, and so rendering it interesting to positive and serious minds.

Had this programme been perseveringly adhered to, the question might have made progress; but both Professors Boutleroff and Wagner adopted (although most unwillingly at first) the hypothesis that these manifestations must be produced by the spirits of former inhabitants of this planet, and this point of view having been prematurely given to the world in a series of articles principally due to the pen of Professor Wagner and published in one of the best periodicals, threw great discredit on the cause at the very outset, and made people open their eyes in astonishment at the credulity of the professors. Perceiving their imprudence and the blows this hypothesis was going to strike at the whole structure, Messrs. Boutleroff and Wagner turned abruptly on another track, and in subsequent articles endeavoured to keep on strictly objective ground concerning the cause of the manifestations. Russia now possesses a considerable literature on the subject which totally differs from productions of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research and present the subject in quite a new light.

The Government does all in its power to discourage the movement, as it is supposed to be closely allied to Socialism. Any one having read the books of Andrew Jackson Davis will easily understand that such reading would not do for Russian people at present, and of course all such works are strictly forbidden and are only read by a few persons. Spiritual manifestations are regarded not only by the clergy but even by the Holy Synod itself as having their origin in the source of all evil. Newspapers most unwillingly publish articles in favor of the question, though they eagerly accept anything against it. The censor is extremely severe, and it is in vain that Mr. Aksakof, who is a man of ample means, ready to sacrifice any sum, has endeavored to start some organ through which to acquaint persons interested therein with the results of the experiments made. Thus it will be seen that Messrs. Boulteroff, Wagner and Aksakof and their friends have to struggle against no ordinary difficulties. But they are men of no common energy and character, and, moreover, deeply convinced of the truth of the greater part of the doctrines taught by Spiritualists, and though they move but slowly they have been able to draw into their circle persons of talent and distinction who, if not all yet fully convinced, are greatly interested in the experiments.

Among the more cultivated members of the Russian clergy one sometimes meets with persons interested in Spiritualism. They talk of it timidly and are visibly afraid of compromising themselves, but it is evident that the success possesses great attractions for them. I lately spoke with a very respectable and erudite orthodox priest and asked him to give me his opinion concerning their manifestations. He told me that he fully believed in them and could perceive nothing in these facts contrary to the teachings of the Church. Among the common people in Russia the belief in ghosts, spirits and all kinds of fantastic beings, is almost universal, there is not being perhaps in the world a more superstitious people. But all attempts to communicate with the spirits of the dead inspire them with terror and they consider persons who do so as magicians and sorcerers. As to the middle classes, there are among them few good, many believers in Spiritualism who even sometimes organize circles, but this is usually done in an off-and-on amateur sort of way, showing little genuine interest in the subject.—*Tribune (N. Y.) Sept. 27.*

Continued from Fifth Page

all dignities, and honors, and glories into the eternal presence. Choose ye this day whom ye will serve—the flesh or the spirit, the God of all purity, and all goodness, and all love, or the god of the appetite and of passion. The presence of God is a perpetual comfort, I remark again. All religious teachings and all ordinances have their value, but their value lies in their power of bringing us into a realization of God's absolute presence. If you are at the Lord's supper brought into actual conception of the presence of God it is good for you; if not, it is good for nothing. There is no secret virtue except that it arouses you to consciousness of a God around you, who lifts you up, who spends his whole time lifting the universe along the stairs of ascent.

### THE CHURCH'S VALUE.

The value of all the means of grace in churches is the power they give to us to recognize the universal presence of God—make it real, make it vital. We walk in divine summer; all the things are an ordinance revealing God. All things are, to those who know how to see, suggestive of God—trees, both in their winter stability and summer glory; the birds that fill them as mighty organs are filled with exquisite music; the clouds that float over them; the rain that waters them—all combinations of natural and artistic beauty, all are revelations of God. He is in the world; He made

It; nothing is in it that He did not make; all speaks His presence; in the wilderness, on the mountain side, in the vale below, on the streams, in battle, or in peace, in harvest, scenes of revelry, everywhere, in joy and in sorrow—God is there. You may not feel the warm flush of His presence; it is there. You may not feel the touch of His hand; it is there. When the mother speaks from her couch at night the startled child in its cradle sinks again to dream and rest. The mother did not touch it, but the child knew she was there. So in the realm of creation God is present everywhere; though not in the form of man, yet in that which is infinitely better, as, is, once the bread, and in the food, and in the wine. The bread and wine of the Lord's supper do not signify simply the historical fact of His broken body and shed blood, but the broken body and shed blood typify a higher truth, that God is everywhere using Himself up in every part and energy of His being to supply the wants of His living creatures. There is no need, then, of revealing and no chance of hiding our good or evil, our temptation or our yielding, or our fall or rise. We are floating perpetually under the eyes of God, and naked and open are we before Him with whom we have to do. "Come boldly to the throne of grace for help in time of need." Do not think, therefore, that God is found only at church. He is in your chamber, your counting-house, in the midnight dream, in the daylight song; and you have only to say, "My God!" He hears it. His ear is quicker than a mother's. His heart leaps quicker than any human heart. His bounty falls faster than thought. Before you have formed your thought God knows it altogether.

**IN CONCLUSION.**

Lastly, we must discriminate between God's will and God's nature. We are not competent to understand the nature of God, to round out a portraiture. We are able to understand what are the laws of righteousness. He has made known to us what is right and what is wrong. He has made known to us, in short, what is the greatest morality in life, what are the relations of conduct to character and to future estate. That is the measure of our understanding. We know what we ought to do and ought not to do. And there is the line, it seems to me, of instruction in the household and in the church. Not wasting our intellectual acumen upon impossible tasks of crystallizing God and attempting to fashion His attributes into some definite character. God said to Moses, "No man can see my glory, but he will cause my goodness to pass before you." He revealed his disposition, forgiveness, patience, love, long suffering. Again, the voice of revelation says: "set before you a way of life, choose it; and the way of death avoid it." Again, the voice comes: "I have no pleasure in the death of him that dieth. Choose ye that ye may live." Again, the voice cries out, in the latter dispensation: "He that sows to the flesh shall reap corruption; he that sows to the spirit shall reap life everlasting."

So then, may we follow the law and the righteousness of God. By faith in his existence and by the strength which he provides in every one of us may we go from glory to glory, until we stand in Zion and before God.

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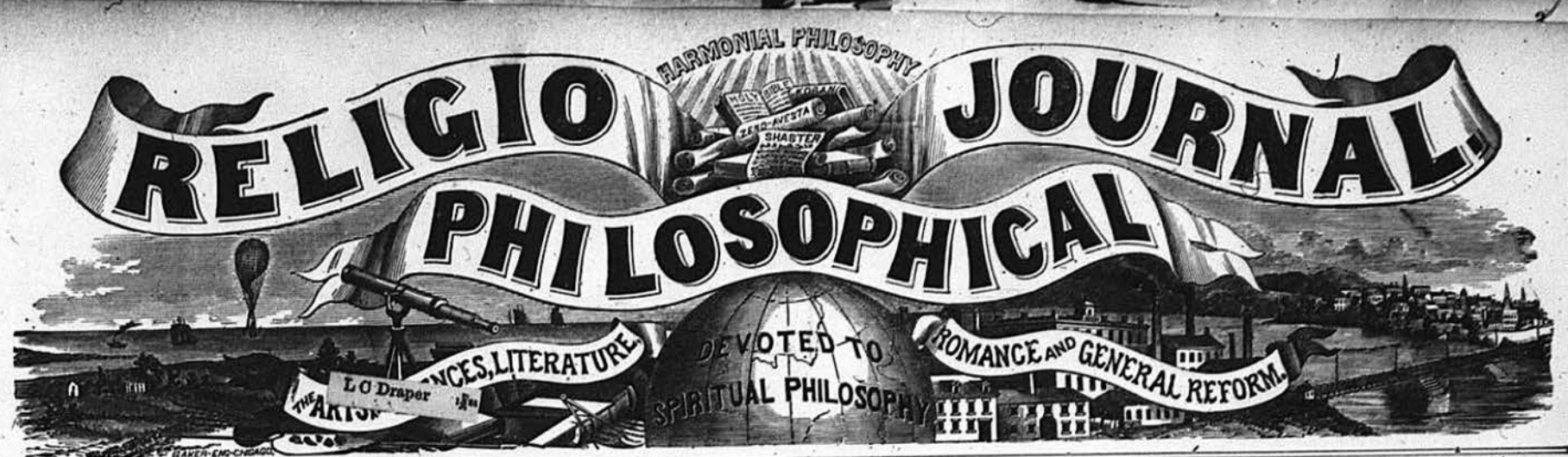
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No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PANTHEISM.

Is It the Outcome of Modern Science?

Abstract of a Lecture by Francis E. Abbott, before the Concord School of Philosophy, July 30th, 1885.

Dr. Abbott said in opening: I propose to inquire, first, what philosophy will be the legitimate outcome of modern science; secondly, what idea of God will be the legitimate outcome of this philosophy; and, lastly, whether this idea is to be considered pantheistic.

Science, considered as a product of the aggregate intellectual activity of the human race, is a mass of propositions respecting the facts, laws and general constitution of the universe. These propositions are the result of human experience and human reason combined in what is known as the scientific method, which consists essentially in three distinct steps: (1) Observation and experience, (2) hypothesis, and (3) verification by fresh observation and experiment. All propositions respecting nature, whether in its physical or psychical aspect, which have been framed in strict accordance with the scientific method, and which at last receive the unqualified assent of all experts in the subjects to which they relate, take rank as established scientific truths—not necessarily as infallible truths, but as truths which will stand unchallenged until the progress of discovery shall compel a revision, correction and reestablishment of them as still larger truths. Infallible truths are not for fallible man, and modern science is no more infallible than ancient science; yet science is man's nearest approximation to the absolute truth itself, since it rests on no individual or dubious authority, but on the very best authority which the nature of the case permits, namely, the universal reason of mankind as voiced in the unanimous consensus of the competent. Now the scientific method implies a very definite philosophy, which it does not stop to prove, but takes for granted and presupposes at every step. In the course of many generations of individual men, it has produced a mass of propositions, or established scientific truths, dealing directly with the facts and laws of the universe itself—not in the least with man's ideas of the universe as such. Science in general makes known a vast mass of objectively real relations among objectively real things—things and relations which, although undeniably known by consciousness alone, do not, for all that, depend upon it in the least for their existence, inasmuch as many of them are known to have existed millions of ages before human consciousness began. It is evident, therefore, that the validity of the scientific method, and the objective truth of the results attained by its use, depend unconditionally on the truth of the following philosophical presuppositions:

1. That an external universe exists *per se*—that is, in complete independence of human consciousness, so far as its existence is concerned, and that man is merely a part of it, and a very subordinate part at that.
2. That the universe *per se* is not only knowable, but also known—known in part, though not in whole.
3. That "what is known" of the universe *per se* is the innumerable relations of things formulated in the propositions of which science, as a product of the aggregate intellectual activity of the human race, consists, and that these relations, therefore, objectively exist in the universe *per se* as that in it which is knowable and known.
4. The actual existence of a universe independent of human consciousness, its actual intelligibility and the actual existence in it of relations in which its intelligibility consists—these, I maintain, constitute fundamental ontological principles presupposed by science at every step, which, taken together

and systematically developed, will constitute a philosophy embracing not only a new theory of knowledge, but also a new theory of being. The rapid disintegration of old philosophies, the widespread confusion of religious ideas and the universal mental restlessness which characterize our age are but the birth throes of this new philosophy of science.

After defending himself from the charge that he was returning to the old realism of the Scotch school, known as the "philosophy of common sense," and from the criticism that scientific realism is a mere groundless assumption, and unreflective and untutored begging of the question, the lecturer said: The ground I take is that science itself is the demonstration of scientific realism, and that it is time for speculative philosophy to recognize this principle, to appreciate its tremendous force and to adopt it as its own foundation and point of departure. Until it shall do so, speculative philosophy will never become the creator of any universal human conviction, never mould the faith of mankind, never command the religious allegiance of the many, but remain what it is to-day, the closest amusement and intellectual luxury of the few. "But," it will be asked, "do you seriously mean to defend the exploded doctrine that the universe is a thing in itself, a *Ding an sich*, a noumenon?" That is exactly what I mean; but I deny that the doctrine is exploded, and I also deny that it has ever been set forth in its true light. The realism of science is assuredly no invention of mine, and it can no more be exploded without exploding the whole fabric of science than that the foundation could be blown from beneath the Washington Monument without bringing the entire majestic column to the ground. For the last two centuries the most fashionable philosophy has played the part of a Japanese juggler or acrobat, and performed logical feats requiring no small agility and dexterity, yet not concluding in any marked degree to the advancement of civilization. Beginning with Descartes' famous "I think, therefore I am,"—that is, with the certainty of individual human consciousness as the one first fact and starting point in all speculation,—and assuming, as a regulative principle of procedure, that nothing can be known except the contents of individual human consciousness, modern philosophy would, if it reasoned well, conclude that nothing can be either known or inferred or conceived to exist outside of individual human consciousness; but modern idealism tries in a thousand ways, ingenious as they are futile, to escape from the unavoidable sophistical result of its own principles, to withdraw all attention from this, its great intellectual sin against the laws of logic, and to arrive at some mode of living amicably with the external world which it can neither extinguish nor master—all of which is commendably amiable, but not quite satisfactory as a substitute for clear thinking.

Now, the root of idealism, whether in its transcendental or experiential form, is the theory of phenomenalism; and it is this theory of phenomenalism, the life principle of modern philosophy, which most formidably opposes the theory of noumenism, the life principle of modern science. Consequently, I cannot treat the relation of science to the philosophical theory of pantheism without devoting some attention to this fundamental issue, although it would be impossible in the brief space of a lecture to touch on more than a few salient points of this subject.

Stripped of non-essential particulars, the essence of the most advanced forms of phenomenalism may be presented in these four main propositions:

- (1) That the universe is only a phenomenon and not a noumenon, or thing in itself.
- (2) That this phenomenon universe, like every minor phenomenon, is only a mental representation, deriving its whole existence from the representing consciousness alone, and depending on absolutely nothing external to that consciousness.
- (3) That the very existence of a noumenon universe, even if an abstract possibility, is an utterly inconceivable, groundless and useless assumption; and that the noumenon idea itself is a mere hypothesizing of the abstract *a priori* form of representation in general, by which the latter is converted into a self-subsistent entity or *Ding an sich*.
- (4) That, for philosophy, the sphere of human representation is identical with the sphere of being, no inference either to a noumenal object or a noumenal subject being permissible; that all the categories, even the very highest, are mere forms of relation within the actual content of human representation itself; and that the entire scope of philosophy, whether viewed as theory of knowledge or theory of being, is to investigate these immanent relations of representations, and to exclude all hypothesis as to possible realities external to them.

Is this theory of phenomenalism true? I consider it false, root and branch—false in itself, because it contradicts itself in a most astounding way; false in relation to the opposite theory of noumenism, which is proved true by the existence of science as actual knowledge of a noumenal universe. I omit here all minor criticisms and rest my case on the single, but overwhelmingly decisive objection that phenomenalism claims to get rid of noumena altogether, and ends by giving us nothing else.

After discussing and defending this proposition at length, the lecturer proceeded to enumerate the main propositions which constitute the theory of noumenism as follows:

1. The universe is both a noumenon and a phenomenon.
2. It is a noumenon because it exists in itself independent of, yet knowable by, human consciousness, and its knowableness or intelligible character consists in its relational constitution.
3. It is a phenomenon because being apparent, it is not only knowable, but also known—in part, not in whole, and science is the knowledge of it.
4. There is in the universe an unknown, but no unknowable, because every phenomenon is, necessarily, a noumenon, and every noumenon is an actual or possible phenomenon.
5. There must be in the human mind a perceptive understanding by which the relational constitution of the universe *per se* has been already, to some extent, discovered and formulated in the propositions of science; and its function must be to apprehend particular relations in the universe *per se*, so far as they are presented to human consciousness. Consequently, the concept of experience must be so far enlarged as to include, not only the activity of the senses, but also the activity of the perceptive understanding (intellection, intellectual perception, intellectual intuition—*die intellektuelle Anschauung*); and science is thereby shown to have had a strictly experiential origin and to have been built up by means of that *a posteriori* knowledge of the intelligible world of which Kant merely assumed, without proving, the total impossibility.

This theory of noumenism is merely a logical development of the philosophical presuppositions, which I presented at the outset, a scientific realism. It has been worked out, both in general scope and special detail, far more than I can now even hint; but enough has been said to show that modern science contains, lying latent in its own empirical "scientific method," a whole philosophy, and that the stability of all its results, as the "objective-synthesis" of a universe, which is not the product of man, but the product of man, must depend, in the last analysis, upon the soundness of that philosophy. Whatever influence modern science may be to-day exerting on the religious thought of mankind, and whatever influence it may hereafter exert, must proceed, not from the single sciences as such, but solely from the possible philosophies which men may imagine to underlie them; and the philosophical students of this nineteenth century must be blind, indeed, if they fail to see the incalculable importance of developing this necessary scientific philosophy according to true and just principles. The single sciences, as such, conduct to no universal philosophical conclusion; but the sciences as a whole, above all the universal scientific method which has produced them, constitute the only foundation on which the philosophy of the future can be reared. And what the philosophy of the future shall prove to be, that also will be its religion, if, as I believe to be profoundly true, human thought is the real architect of all things human.

What, then, must be the religious outcome of the philosophy logically presupposed by, or implied in, the universal method of science? The result of my own long thinking is the philosophy of noumenism. Conceiving the universe as noumenism conceives it, and as all modern science conceives it just so far as it comprehends its own and scientific methods, the mind is led irresistibly to momentous conclusions. The first of these conclusions is the identity of intelligence as such in all possible forms and degrees. The second conclusion is that an absolutely intelligible universe must be absolutely and infinitely intelligent. The third conclusion is that the universe of being is an infinite self-consciousness.

We have seen already that the relational condition objectively existent and immanent in the universe is necessarily, when closely considered, to be regarded as an absolutely perfect and infinite system of nature, and it now appears that this perfect system of nature is the mode in which the infinite self-conscious intellect thinks, objectifies and reveals itself as an infinitely intelligible object. All this seems discouragingly abstract and lifeless, but life and light appear as we go on, following the course of this objectified divine thought, with science still as our guide.

Gather together now the large elements of that conception of the universe, which flows naturally from the philosophy latent in the scientific method.

1. Because the objectively real universe of being is, in some small measure, actually known by man, it must be self-existent, absolutely independent of all human representations, and infinitely intelligible in itself; that is, it must be noumenal because it is phenomenal.
2. Because it is infinitely intelligible, it must be likewise infinitely intelligent.
3. Because it is at the same time both infinitely intelligible and infinitely intelligent, it must be an infinite subject-object, or an infinite self-conscious intellect.
4. Because as object it is infinitely intelligible, it must as object possess throughout an immanent relational constitution.
5. Because it possesses an infinitely intelligible relational constitution, it must be an absolutely perfect system.
6. Because it is an absolutely perfect system, it cannot be an infinite machine, which is a self repugnant conception, but must be an infinite organism, which alone meets the condition of infinite intelligibility.
7. Because it is an infinite organism, its life

principle must be an infinite, immanent power, omnipresent, eternal, teleological, acting every where and always by organic means for organic ends, and subordinating every event to its own infinite life—in other words, an infinite dynamism or will directed by the infinite self-conscious intellect.

8. Because it is an infinite organism, its exient organic end disappears as such, but reappears immanently, as infinite love of itself, and infinite love of the finite.

9. Because as an infinite organism, it thus manifests infinite wisdom, power and goodness, or thought, feeling and will in unlimited fulness, and because these three constitute the essential manifestations of personality, it must be conceived as infinite person, eternal spirit, creative source and perpetual home of derivative finite personalities which are dependent upon, but no less real than itself.

Such appears to me to be the conception of the universe, which flows naturally by no forced process, from the philosophical presuppositions of the scientific method, and such, therefore, appears to me to be the idea of God, which is the legitimate outcome of modern science. In short, it is the scientific *a posteriori* proof of God's existence. The further question, whether this idea of God is pantheism, is a question of the proper definition of the word and of far less significance. A score of years ago, I named and proclaimed this essential idea as scientific theism, and I still judge that to be the most appropriate designation of it.

If monism is necessarily deemed pantheism, on the ground that pantheism must include all systems of thought which rest on the principle of one sole substance, then scientific theism must be conceded to be pantheism, for it certainly holds that the all is God and God the all,—that the dualism which posits spirit and matter as two incomprehensibly related substances, alien to each other and mutually hostile by their essential nature, is a defective intellectual synthesis, and therefore, a philosophy greatly inferior to the monism which posits the unity of substance and unity of relational constitution in one organic universe, and which conceives God, the infinite subject, as thinking, objectifying, and eternally revealing himself in nature, the infinite object. Dualism is driven to deism, with its makeshift of creation, *ex nihilo*; and deism is the only form of the mechanical theory of evolution which does not flatly contradict the mechanical concept. If, on the other hand, pantheism is the denial of all real personality, whether finite or infinite, then, most emphatically, scientific theism is not pantheism; but its absolute opposite. Teleology, say what one will, cannot be escaped by any device, but is admitted either openly or surreptitiously, as the history of philosophy shows, yet teleology, conjoined with dualism, yields only the most awkward and artificial form of the mechanical theory—that of deism, or of an outside creator and "second causes," while teleology conjoined with monism, yields the organic theory of evolution or scientific theism, which includes only so much pantheism as is really true and has appeared in every deeply religious philosophy from the birth of human thought.

If I have rightly divined the character of this inevitable scientific philosophy it will not only "satisfy the heart in the new order of things," but also satisfy the head as well, which has been too long sacrificed to the heart. Scientific theism is more than a philosophy; it is a religion, it is a gospel, it is the faith of the future, in which head and heart will be no more arrayed against each other in irreconcilable feud, as the world beholds them now, but will kneel in worship side by side at the same altar, dedicated, not to the "Unknown God," still less to the "Unknowable God," but to the "Known God," whose revealing prophet is science. For the idea of God which science is creating is that of no metaphysical abstraction, but rather that of the immanent, organic, and supremely spiritual life of all, revealing itself eternally in nature and, above all, in nature's sublimest product—human nature and the human spirit. Scientific theism utters the very heart, the infinite heart, of the universe, and speaks with resistless persuasion to the heart of all who can comprehend it. He who can firmly grasp the torch of this self-luminous knowledge of God possesses an "inner light" beside which all outer lights are wandering will of the wisps, and know himself in absolute security, come what may, so long as he walks the paths of destiny by the clear and steady radiance of his spirit, and lights up his soul in secret loyalty and adoration to him from whose infinite being all human knowledge is a shining ray.

A carriage road is to be made from Jerusalem to the ruins made at Jericho by the blast of Joshua's ram's horns. A small modern village now stands near the ruins, which are sunk 1,200 feet below the sea level in a well watered, but dreadfully hot valley. A shrine near the road is a monastery at the very cave in which Elijah is said to have been fed by the ravens. The monastery is literally hung on to the face of the precipice, and consists of a series of cells and a hall supported on vaults through which lies the entrance. A few Greek monks live like birds perched on the edge of a nest in this singular abode, to which a chapel pinnacle on a rock is attached.

The public schools in Mendocino County, Cal., have been closed for several weeks, so that the pupils might work at hop-picking, the principal industry in that count.

For the Religio-Philosophical Journal.  
THE DRUIDS.

A Critico-Historical Sketch.  
BY WM. EMMETT COLEMAN.

PART II.

"The Celtic history labors under such insuperable obscurity and uncertainty, that we cannot promise anything beyond a small degree of verisimilitude; this we prefer modestly confessing rather than, as is common, obtruding uncertain conjecture for undoubted truth."  
—Baker.  
From the days of Aubrey and Stukeley to the present day volume after volume has issued from the press, and the transactions of learned societies are full of papers on the subject (pre-historic antiquities of Britain). Every barrow has been explored, every antiquity measured and described, and it must be added every etymology has been enlisted, and every scrap of evidence gathered together and amplified, till a fairer has been raised of such marvelous magnitude that it is startling to find on what slight foundation it rests, and how soon it would topple over, if the breath of reason could only be brought to bear upon it. In the meantime, however, every upright stone has become a Druidical remnant and every circle of stones an Ophite temple. There was a time, according to our antiquaries, when the Druids ruled absolutely in this land, and when, under their auspices, serpent worship was as essentially the religion of the people as Christianity is now. The belief that this so has become from reiteration so engrained, that modern science with probably have a harder task to extricate it, than the Romans had to abolish the real Druids, or the early Christian missionaries had to induce the people to forsake the worship of the serpent in countries where it prevailed in reality. —James Ferguson, *Tree and Serpent Worship*, 1868, page 28.

JULIUS CAESAR AND THE DRUIDS.

In our critical examination of the stories of the classical writers concerning the Druids, the famous passage in Caesar, the fountain head of our supposed Druidic knowledge, first merits attention. What dependence, it is asked, can be placed in the accuracy of Caesar's statements concerning the laws, customs, and institutions of the Druids? The testimony of Max Mueller on this point will first be adduced. "There is a strange want of historical reality in the current conceptions about the Celtic inhabitants of the British Isles," says Mueller. "We can hardly blame a boy," continues he, "for banishing the ancient Bards and Druids from the scenes of real history, and assigning to them that dark and shadowy corner where the gods and heroes of Greece live peacefully together with the ghosts and fairies from the dream-land of our own Saxon forefathers. For even the little that is told in 'Little Arthur's History of England' about the ancient Britons and the Druids is extremely doubtful. Druids are never mentioned before Caesar.... Caesar was one of the first writers who knew of an ethnological distinction between Celtic and Teutonic barbarians, and we may therefore trust him when he says that the Celts had Druids, and the Germans had none. But his further statements about these Celtic priests and sages are hardly more trustworthy than the account which might give us of the Buddhists present day and the Buddhist religion of Ceylon. Caesar's statement—that the Druids worshipped Mercury, Apollo, Mars, Jupiter, and Minerva, is of the same base metal as the statement of more modern writers that the Buddhists worship the Trinity, and that they take Buddha for the Son of God. Caesar most likely never conversed with a Druid, nor was he able to control, if he was able to understand, the statements made to him about the ancient priesthood, the religion and literature of Gaul. Besides, Caesar himself tells us very little about the priests of Gaul and Britain; and the thrilling accounts of the white robes and the golden sickles belong to Pliny's 'Natural History,' by no means a safe authority in such matters. We must be satisfied, indeed, to know very little about the mode of life, the forms of worship, the religious doctrines, or the mysterious wisdom of the Druids and their flocks." (*Chips from a German Work-shop*, New York, 1871, III, 240-242.)

The striking parallels between the laws and customs attributed to the Druids by Caesar and those of the Romans are such as to "give us pause," and cause us to enquire whether Caesar's description, instead of being founded on the actual Celtic institutions, was not largely a transcription of those of Rome. Among the most notable the following are among the most noted (See *Dublin University Magazine*, LXVI, 39, 40):

- I. The Druids presided over Divine affairs, took care of public and private sacrifices and were the interpreters of religion. So did the Roman priesthood, as related by Dionysius Halicarnassensis, almost in the words of Caesar. (*Roman Antiquities* I, 2.)
- II. The Druids exercised a civil and criminal jurisdiction. So did the Roman sacred College (*Dionys. Halic.*, I, 2). Cicero informs us (*De oratore pro Domo*), that it was the saying of aged men that he could not be a good pontiff who was ignorant of the civil law.
- III. The Druids refused to obey the decrees of the Druids were interdicted the sacrifices. Among the Romans such a prohibition implied the most atrocious guilt.
- IV. There was a chief Druid, who had supreme authority. The Pontifex Maximus (Supreme Pontiff) was a well known dignity in Roman hierarchy.
- V. On the decease of the chief Druid, the next in dignity succeeded; if there were equals, one was chosen by suffrage. The sacred College at Rome was filled by suffrage.
- VI. The Druids were exempted from serving in war and from taxes. The Roman priesthood was free from military duties and city taxes.
- VII. The Druids taught their disciples a large number of verses. The Roman youths

Continued on Eighth Page.



## THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple.

## LECTURE SEVENTH.

Moral Status of the People.—The Home of Siloria.—The School of Science and of Laws Established by Siloria.—Closing observations on the Government and Social Usages of the People of the Lost Continent.

## [CONCLUSION.]

The Patriarchal Order had ever inculcated a desire for useful knowledge in the minds of the people, as also the supreme importance of pure morals. Feelings of a gross passion nature were totally unknown in the land. Castness in sentiment and conduct was a spontaneity. Womanhood was revered. The supremacy of intellect and moral sentiment in the conduct of the individual, was recognized universally. The social and moral obligations took precedence over individual selfishness. One All Wise and Overruling Power was believed in and revered. Subordinate deities were also recognized as ones sent on special missions to nations and to individuals. These personal deities formed councils and convocations for the execution of the decrees of the Universal Good. They were the "mighty angels" who occasionally appeared to the prophets, seers and patriarchs.

In each community there was concord. In every family existed the spirit of unity. Moreover, every community and every family had some favorite angel or household god, to whom was built a shrine, where they repaired at frequent intervals to invoke the angel presence; to seek the guidance and protection of those who were sent by the Great Spirit to minister to the spiritual wants of earth's children. At every new moon they more especially sought the sympathy and believed they enjoyed the presence of angelic beings. They felt persuaded that their attendant gods were cognizant of all their actions, and hence they displayed low, mean acts. Moreover, the priests and patriarchs always taught the supremacy of the social duties over self-seeking, the common good as paramount to individual interest; that individual happiness was best assured in those labors which augmented the happiness of the community. These sentiments were so blended with their selfhood and so constantly expressed in their acts, that they may be said to have been a truly noble and happy people.

While that part of the population, termed the "lower class," performed the major part of those labors incident to material sustenance, they were yet regarded by the patriarchs and nobles as children, and were hence treated with great kindness. Their labors were not suggestive of toil; nor did poverty or despair ever attend their lives. Physical comforts and amusements were so interpermeated with their labors, that cheerfulness always beamed forth from their countenances. These people regarded the nobles with the love which a child has for its parents. To them they looked for counsel and direction. To them they felt indebted for the social advantages they enjoyed. They felt the public safety was assured so long as the direction of affairs was in their hands.

So for ages the feeling of hatred was unknown. No one coveted the condition of another. No one assumed airs of haughtiness and pride. Each fell into his proper place as by instinct, and filled it gladly. Each, likewise, rejoiced in the perfection of execution of others, for high performance in any department of industry or art, was hailed as a public benefit in which each had his share. It will hence be understood why this people were governed without force. The social compact was on the basis of brotherhood, of justice, of universality. It sought not the aggrandizement of the rulers at the expense of the people. It never aimed to build up one class by pulling another down. It did not proceed upon the principle of antagonism of interests. It did not array men against each other, but united them in the bonds of mutual interest and brotherhood. The needs of each were recognized, and their lawful gratification guaranteed by the ruling class; so that all found their interests identified with the state of things that existed. All were contented and balanced. Force was, therefore, entirely unnecessary.

Every town and village had its spiritual teacher from the Sacred Orders, who also presided over the departments of material knowledge. The nation likewise had its Council of Teachers—not a Brotherhood in the exclusive interest of a class, but a Brotherhood in the interest of the nation. All theories, all new and untried forms of knowledge were put upon probation, and thoroughly tested by the Imperial Council, the members of which were masters in their own several departments of research. When the errors were eliminated and the methods had attained approximate precision, the new discovery or form of knowledge was announced to the people, together with the methods which had been found most available for testing it. When an individual discovered anything that looked to improvement, whether in science, agriculture or art, he reported to the head of that department, and when tested and perfected by a committee of specialists, the modified result was given to the people.

You will bear in remembrance, that our people did not regard labor as a yoke, for all shared in its beneficial results. All was activity, from the patriarch down to the humblest laborer. The patriarchs were so careful for the comfort of all, that each esteemed it a privilege to do something to augment the number of instrumentalities for noble living. Moreover, the demand of human nature for amusement was recognized and provided for. A number of games and exhilarating exercises were interspersed with the labors. One of the chief sources for amusement in the low lands, was swimming and bathing. It was not uncommon to behold in the beautiful fresh-water lakes, boys and girls swimming together. The strange query in your age would be, how those beautiful maidens could associate for amusement in this manner with young men, without both physical and mental debasement. Yet nothing was known in the land of sexual impurity. You can assure you that such was the case. Throughout the country they were a pure, virtuous people in all matters that related to sex. It was not until ages after that the serpent of uncleanness crept in.

We have diverged somewhat from our account of Siloria's reception, but inasmuch as the masses were assembled to pay their respects to one who had done so much to enlarge the horizon of knowledge, we thought it fitting to briefly sketch the character and so-

cial usages of this people. You will understand, therefore, why the populace was interested in the great and good Siloria. He was the wise mind who had framed the best among their laws; who had opened doors to forms of knowledge for which they hungered; who had remodeled their art; who had constructed a highway upon which the nation could now move to a glorious destination. As previously remarked, Onanatta was not so large or magnificent during the voyager's life, as it became two or three hundred years subsequent to his time. The arts which he introduced gave rise to gigantic industries in the Parent City, by which its wealth and population were multiplied many times. Magnificent public buildings, parks and hanging gardens were planned and constructed; Gorgeous Avenues were laid out and palatial homes were built. Some of these were commenced during Siloria's life, but the most magnificent were completed several hundred years later. Siloria was blessed with a happy and useful old age, remaining with his people 107 years after his return from his voyages, being 227 years old when he departed from the physical life.

His three vessels were loaded with products from the various countries he had visited. From Mateland—Now America—he brought large quantities of gold; from the island countries, gold, silver and precious gems. It appears by the records he left, that he had stored in one vessel thirty tons of gold [equivalent to \$15,360,000]. He also brought fifteen tons of silver and immense quantities of diamonds and various precious gems. But the most precious legacy which Siloria brought home to his nation—that which his countrymen esteemed of greatest consequence—was his collection of minerals and specimens in *Natural History*. He made such important contributions to the science of mineralogy, that mining became one of the most important industries in the country. He also brought home a large quantity of seeds of grains, grasses, vegetables, fruits and flowers, many of them of species previously unknown in the home-land.

In due time the vessels were unloaded and the treasure removed to Onanatta. Buildings were erected to receive such specimens as were fitted to be placed on exhibition, and a great school was established in which these and other home specimens served as lesson-objects.

The home of Siloria, which we partially described in the first lecture, was commenced soon after his return, together with many public buildings, all planned and projected by him. He did not adopt in full the architecture of any particular country, but selected the most perfect from different countries, added principles of his own, and blended all into a composite system.

Ere the thirty days had passed that were devoted to the reception of Siloria, and the celebration of that great event, the governors and high men of all the Provinces united in one great desire and determination to bring together the resources of art and wealth in the nation, to erect and dedicate to the uses of Siloria a grand Palace Home; giving to him, after his long life of exploration and travel in foreign lands, the privilege of devising the architectural plan of the proposed edifice.

In a great assembly it was unanimously agreed that 20,000 skilled workmen, together with the requisite material, should be placed at the voyager's disposal. But Siloria was not content to plan this edifice merely as a private dwelling, but he conceived the nobler purpose of establishing a school for the dissemination of higher social and ethical principles among his people.

Our nation had a more intimate knowledge of the arts and sciences at that time, than was possessed by the neighboring countries. But many valuable facts were obtained abroad. Our people were able to co-ordinate these into permanent laws and institutions. So Siloria's school was designed more as a select and higher institution of learning, where prospective teacher and high public officers completed the discipline essential to their functions.

It, therefore, devolved upon Siloria, the ruling patriarch, of whom we have before spoken, to take the platform before the large assemblage. Here he clasped Siloria by the hand and formally tendered him the magnificent supplies which the chief officers had voted.

The erection of the Palace was soon after commenced. The 20,000 artisans were organized into bands and companies, under competent leaders, and sent forth to procure and shape the material in accordance with the architectural design. Granite and marble, stained glass and superior metals, costly woods and rich colors, all came forth in their proper order and the walls of the great mansion were seen to rise as by magic. In the first story was a grand reception chamber to receive the people who came at stated intervals to listen to the lectures that fell from Siloria's lips. The upper portion was supported by numerous pillars. But we shall defer details to a future time, simply adding in this connection that Siloria's home mansion was equal to any palace ever erected in the empires known to history.

You will remember we said that Siloria was one of the last of a line of rulers, whose symbol was the *Shepherd's Crook*. It was during the latter part of this patriarch's reign, that Siloria returned from his voyages. It was at this period, moreover, that the nation commenced its most prosperous career. True, the people had participated in a steady growth during 73 generations under the government of the shepherd patriarchs. But Siloria dated a new epoch in the nation's life, inasmuch as he re-modeled the laws, effected a more perfect social organization, and revolutionized the arts and industries of the land. It was at this period science was applied to the development of the mines; that diamond drills were first employed for cutting tunnels in the hard mountain rock. It was at this period that motive agents were most successfully applied to labor-saving machines; when electricity and magnetism were utilized in the propelling of air ships; when single-track railways were devised, and a great variety of vehicles for paved highways—propelled by light and portable motors.

Siloria re-constructed the whole city of Onanatta, not only in its municipal government, but also in the distribution of its public buildings, manufactories, residences, sewerage, etc. Each department was classified and localized to its appropriate center. The sewerage was so constructed, that the accumulating debris was carried far below the city before it came in contact with the external air. The water supply was brought in pipes from distant mountain streams; and even the Dobra flowed pure and sweet between its walled shores through the city. Great improvements were also made during this period in methods for extinguishing fires. Gases were used instead of water, and applied so effectively, that fires were usually extinguished instantaneously.

Our present design, as previously intimated, is simply to give you an outline of the

laws, social customs, and the arts and sciences which were extant in our country in those remote ages. We wish to inspire you with the conviction that all that has been wrought out in the past for good is conserved for the uses of the future. The arts are not lost! The sciences are not lost; the social customs and just laws of the earth's Eden are not lost. The ideas and the ideals survive all physical mutations. Keys will be placed in the hands of chosen ones, and the precious caskets will be unlocked, one by one, until all the wealths are fittingly placed in the social and political edifice that is to be.

## "CHRISTIANITY AND SPIRITUALISM."

An Address Delivered at Lake Pleasant Camp, August 12th, 1885, by J. CLEGG WRIGHT.

A CRITICISM BY REV. SAMUEL WATSON.

To the Editor of the Religio-Philosophical Journal:

I have read with interest the lecture given by the control of J. C. Wright. While I endorse most of the address, I think he has misrepresented Christianity as I understand the Christianity taught by its founder. I quote his first paragraph.

Modern Spiritualism is necessarily revolutionary in its character. It has nothing in common with Christianity. Both need a delusion; in fact, are not we all to-day struggling to define an adequate philosophy for civilization to rise upon? Is not Christianity, too, struggling for a definition upon which a future civilization can rise? The Christianity of 200 years ago is not the Christianity of to-day. The Christianity of the Reformation was not the Christianity of the time of Constantine; nor was the Christianity of the time of Constantine that of the time of Jesus; nor that sentiment which pervaded the religious mind anterior to the coming of the Christian era anything like the religious thought presented now. Christianity is a theological system, and as a system needs a definition.

Webster defines "Christian" "to be a believer in the religion of Christ." "Relating to Christ or to his doctrines, precepts, and example." "Christianity, the system of doctrines and precepts taught by Christ."

Christianity as above defined does not have reference to "the time of Constantine," nor "the Christianity of 200 years ago," but to the fundamental principles of religion as taught by the Nazarene from his first sermon in the commencement of his ministry to his prayer for his murderers in his agony on the cross.

The lecturer is committing a "Theological Christianity," which has been taught as an affirmative divine revelation. He admits that "the Christianity of Jesus Christ is another thing," but the "Christianity of the church is the authoritative Christianity with which we have to deal." It affirms the existence of a personal conscious, intelligent being outside of nature. Further, it affirms that "God is sovereign, and the old Calvinistic Theology is the only logical theory we have."

I think the lecturer misrepresents the theology of the churches in the quotations I have made, and does them great injustice in attributing to them what they do not believe, and then draws his "logical" conclusions from the man of straw he has made. Calvinistic theology is not preached or believed even by those who have it embodied in their confession of faith. I am not a believer in the creeds and dogmas of the churches, nor do I feel inclined to defend them, but I do claim that the teachings of modern Spiritualism and primitive Christianity are identical, both in their principles, phenomena, philosophy and religion. That there are important points of difference between the theology of the churches and the teachings of modern Spiritualism, no one who is posted can for a moment question. These are fundamental, and begin with the creation, and terminate only with eternal punishment. The mosaic account of the creation as formerly taught is now being discarded by the intellectual class of ministers of the Protestant churches. The Evolution theory is now beginning to be the theory entertained and proclaimed by that class of thinkers. The serpent story of the introduction of evil, is to a great extent, abandoned, and as a necessary consequence the total depravity of our race not sustained. If the old theory of death and all our woes were introduced by Adam and Eve partaking of the forbidden fruit, then this was the most tragic event that ever occurred on this, or any other planet, yet we hear nothing of it in the forty years' intercourse had between God and Moses; nor do we find it among the prophets or the evangelists. Jesus makes no reference to it in his long sermon recorded by Matthew, nor in any teaching that the Evangelists record; but we do find a practical humanitarian religion taught, embracing some very important points of modern Spiritualism, the Fatherhood of God and the brotherhood of man; the law of recompense by "paying the utmost farthing" by those who were cast into prison. All through this sermon, and in all his teachings it was the door and not the hearer that was to be blessed; that whatsoever measure you mete, it shall be measured unto you. He that doth wrong shall receive for the wrong he hath done. The golden rule, as it is called, to do to others what you would have them do to you, proclaimed by Confucius five hundred years before, was fully endorsed by him and forms the basis of our intercourse with our fellow men. In all he taught, whenever he was questioned as to what must be done to inherit eternal life, he answered, "Love God and your neighbor," and said, "On these two hang all the law and the prophets." He was more under the influence of the invisible than of the visible world during his earth life. A week before he held that remarkable séance on the mountain he said that, "There were some standing there who should not taste death till they should see the kingdom of God come with power." In the appearance of Moses and Elias there was the type of the coming phase of Spiritualism (ante realization). His appearance to Mary and the disciples after his crucifixion is only explained by this most demonstrative phenomenon of Spiritualism. The entry of Jesus into the room when the door was shut, the disciples being present, is similar to what we have often seen. His ascension after forty days is what spirits are doing constantly, verifying what he told his disciples that they should see, "the angels of God ascending and descending." He arrested Saul of Tarsus when on his way to Damascus persecuting the church, and made of him a zealous advocate of the cause he was persecuting. He entranced Paul at Jerusalem, and told him to leave the city to save his life. And thus we see he has been all through his life on earth and after his death engaged in the promulgation of Spiritualism. He was a heretic to the church in his day, and a Sabbath breaker of the law of Moses. The religion which he taught by precept and example, was "going about doing good" to the souls and bodies of mankind. This is the religion of Spiritualism.

The religions of the past have been for the glorification of the Gods. The religion of the future must be humanitarian. The church of the future must recognize what St. James says, "as the body without the spirit is dead," so faith without works is dead also. The days of blind adherence to God-dishonoring creeds, are well numbered. The time is rapidly approaching when every theory, creed, or dogma, that will not stand the most rigid analysis of scientific demonstration, will have to go by the board. The age of faith is passing away—blind credulity cannot much longer control humanity. Demonstrative knowledge is the demand of this age. Law, eternal law, governs all things. Its violators must pay the penalty of the physical, mental, moral or spiritual law in this world or the next.

These are the teachings of good spirits, and are the same as those inculcated by the founder of primitive Christianity. I do not attempt a defense of the numerous creeds of the over three hundred sects, claiming to be Christians; but I do assert, and the facts prove it, that Jesus taught the fundamental principles of Spiritualism as I have been learning it for about thirty years. Mr. Wright says, "When Christianity admits that nature is governed by law, the head of God is cut off at once." I know of no intelligent minister who questions that all things are governed by law. They say publicly, God is law, governing all worlds by his omnipotent power. One more quotation from this lecture and I am done:

"What is modern Spiritualism? It's a science, and as such appeals to natural facts. It does not pre-suppose the existence of God. Modern Spiritualism has nothing to do with that question as yet. That question is for the future."

It seems to me that looks very much like atheism, though it professes to come from the Spirit-world. I have never received such teaching from the other side, and yet I think it very probable that there are atheists over there as well as here. I have neither time nor inclination to enter into a discussion of that profound subject, but will close with a simple quotation from a good old book and from a writer, whom our invisible friend refers to, thus:

"When was there a judge of human nature as profound as David? When I, an old man, sat on the banks of the Jordan, I felt the impingement of David's inspiration, as it were, in those grand old psalms. They were beautiful to me, to my soul darkened by atheism. I thought there was something grand in the poetry of the Jewish harp."

David says: "The heavens adore the glory of God and the firmament showeth his handy work." I hope our friend will ultimately progress out of his "darkened atheism" to the light and liberty of knowing that there is an eternal, almighty, omniscient, omnipresent being called God, the upholder of universal existences.

Memphis, Tenn. SAMUEL WATSON.

## WHAT OF IT?

Some Comments upon the Work of the British Society for Psychical Research and a Comparison of its position with that of the American Society; Together with apt Remarks as to Psychical Phenomena and the Methods Pursued in their Investigation.

What of psychical research? In the last issue of the *News* some observations were presented regarding the objects and results of the labors of the British Society for Psychical Research. It is known to a considerable number that a society avowedly with similar objects in view has been formed in this country, having its headquarters in Boston. The American Society for Psychical Research was organized in September, 1884, a year ago, and therefore has had nearly twelve months in which to prosecute its researches. The first report of the society has recently appeared, and has not afforded much satisfaction to the gentlemen of the society or any class of readers. It has been spoken of as "a melancholy and discouraging document." This criticism may be too sweeping and unjust, yet it must be acknowledged that the thin pamphlet issued contains between its covers but little that is worthy of attention. No results have been reached, and no researches made, except, perhaps, a few which are very vaguely and briefly presented, in imitation of those on "thought-transference" by the British society. The object of the society is tersely stated in the second section of the constitution; viz., "The object of the society shall be the systematic study of the laws of mental action." This statement is certainly brief enough and cautious enough to satisfy the most timid and stilted among the two hundred or more members of the organization. It limits the work of the society to rather a narrow field. "The systematic study of the laws of mental action" has been pursued by able men during all the centuries since the dawn of learning. Strictly stated, it is no new field of research.

The obvious purpose of the society as originally declared, was to investigate some occult widely known phenomena, which are claimed to be outside of or beyond "mental action" as understood by students in psychology. "Thought-transference" means, as understood by ordinary readers, the capability of one individual at a distance, without collusion, to understand what images or thoughts are impressed upon the mind of another. This comes within the scope of "mental action," and to this some attention appears to have been given. But this field has been systematically "worked" by the British society for a period of three years; and to give it exclusive attention now, implies that the learned and sagacious gentlemen of the British society have adopted defective methods, or are incompetent to reach decisive results. We learn from correspondence with prominent and active members of the British society, that, in their view, "thought-transference," or "telepathy," is a "solved problem;" it is a "settled fact." This, although not officially declared in published reports, is obviously a conclusion to which the long and carefully conducted experiments point.

The American society appears to hold a position at an almost infinite distance from the practical work which it started to perform after Professor Barrett had inspired a few gentlemen in Boston and elsewhere with the importance of its claims, and need of elucidation. The distance which separates Professor Pickering's telescopes from the fixed stars is not greater than the distance which separates prominent gentlemen of the society from the class of alleged phenomena which the society is expected to investigate. However distasteful may be the work to those who have prejudged matters, and put themselves on record as rigid disbelievers in the possibility of certain alleged occult phenomena; they are now, as prominent officers of the society, under obligation to prosecute researches in a spirit of fair, candid inquiry. There are grave difficulties, however, in the way of any organized society instituting systematic researches in the direction now

under notice. If the earth is to be weighed, or the distant orbs which constitute the solar system are to be measured, or if the exact distance of the sun from our little planet is to be ascertained, the right methods of work are known, and organized effort would be better than individual effort, as verifying the exactness, and facilitating the results. But, when psychological phenomena come under investigation, the explorer is in a new field; he is beyond the realm of physics; and telescopes, spectroscopes, microscopes, afford him no aid. The balances and reagents of the chemist, the sextants and compass of the geologist, the sextants and compass of the engineer, are of no service in the field. It must be studied by individuals, in no capacious, intolerant spirit, but with a desire to learn the facts, however they may be brought under observation.

A party of gentlemen fresh from college laboratories and the lecture-rooms of universities, who are permitted to rush into the parlors of courteous and cultivated citizens, laden with wires and magnets and ropes and chemical agents, for the avowed purpose of investigating some extraordinary phenomenon which appears, perhaps, to be connected with a timid, shrinking girl, a member of the family,—these gentlemen will go away greatly disappointed, and the family will be annoyed and incensed at possible insinuations that it is composed of a group of charlatans and cheats.

There exists greatly mistaken notions, among many men of scientific reputations, regarding the nature of what is now classed as psychical phenomena, and the conditions under which these can be satisfactorily observed.

Phenomena of the most extraordinary nature occur daily in hundreds, nay thousands, of families of the highest respectability and social standing in this country; but these proceedings are beyond the knowledge or reach of any society for psychical research acting as a body under the usual conditions.

There have been too frequent instances of rudeness, not to say insult, committed, to lead heads of families or respectable individuals to open their doors to a company of "investigators," however desirous they may be to learn the cause and nature of the occult proceedings.

The "bad odor" which unfortunately is connected with the class of phenomena under consideration is a serious bar to any investigations which may be attempted.

Like all new discoveries in the physical or psychical world, empirics, charlatans, and cheats have eagerly seized upon the strange manifestations, with the view to deceive honest people, obtain notoriety, or "turn a penny." A knowledge of this leads intelligent and cultivated people who are brought into unwilling contact with the phenomena, to desire to hide them from the knowledge of others. It is only the few in whom they can confide who learn any thing of occurrences which, if fairly and attentively studied by men of scientific attainments, would open their eyes to the reality of phenomena which they have regarded as "impossible."

A belief in the genuineness of these occurrences among students in physical science will prove a thing of slow growth. It is only through individual observation under accidental and unusual opportunities for study that a thoughtful, cultivated mind is led to yield to facts which cannot be thrust aside, or explained upon any laws now understood in the schools.—*Popular Science News, Boston.*

## THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medium power, experiments in thought-transference, and manifestations of supernatural mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in the hands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

## PRAYER.

To the Editor of the Religio-Philosophical Journal.

As to the subject, "Answering Prayers" and "Faith Healing," no doubt it will for a long period to come remain in the minds of nearly all thinkers an unsettled problem, and then settled only according to the thinker's conception of the invisible forces of nature in connection with God's omnipotence—whether the Great Positive Mind can be swayed from its course to suit our follies, blunders or ignorance, is the question.

Let me state an instance of an answered invocation. About twenty five years ago I formed one of a social company of gentlemen, and the subject of Spiritualism and its various phenomenal manifestations became the subject of discourse, and many were related. A gentleman present Mr. Otis, said:

"I have never been at a séance, still I have always treated the subject seriously, inasmuch as my mother died an earnest Spiritualist. Before her death, and feeling her end fast approaching, she called her children to her bed side and apprised them of the certainty of her departure. 'But shed no tears for me,' she remarked. 'Although henceforth I shall be invisible to your sight, I shall continue as your mother and watch over your welfare, and influence you by admonitory impressions when possible, and when seriously invoked, alleviate your physical sufferings.'"

"After her death, although we loved her dearly, we thought her interest in Spiritualism was one only of a devout old lady's harmless whims, and thus in a measure let it occupy little of our daily thoughts. But it so happened that in a round of conviviality in which all young and unguarded men are thrown, I awoke one morning with an agonizing head-ache. The household was aroused. All known remedies were applied and found ineffectual. I walked the chamber in a state bordering on distraction. My mind rambled, and I even thought of suicide! At last I clasped my temples with my clenched hands, and in, as it were, a fit of desperation, I thought of my mother and cried aloud, 'Oh! mother, mother, mother, help, help now or I must die a raving maniac!'"

"Strange and wonderful as it may seem, suddenly the agony ceased, and I felt relief and like a new creature. Although as you are aware I make no pretensions to religion as popularly understood, still this striking incident has induced me to ponder seriously on prayer or invocation, revived the respect for my good mother's belief and the developments of Spiritualism in general."

This, Mr. Editor, is the only instance of a prayer being answered, that has come under my observation, and which is strictly within the philosophy of Spiritualism.

Brooklyn, E. D., N. Y. D. BRUCE.







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CHICAGO, ILL., Saturday, October 17, 1885.

## "MATERIALIZATION."

Spiritualists as a body are a perplexing conundrum to non-spiritualist observers. There is only one plank on which they can agree to stand as a unit, to wit: The continuity of life and the ability of spirits to return and manifest. The moment the limits of this ground are reached the solid front is broken into innumerable bodies, varying in size, character, temperament and intelligence. That spirit phenomena are of daily occurrence they all agree, but when it comes to evidence in specific cases, radical differences assert themselves. In the nature of things this must be so, and those who deplore such division and hope for harmony, fall to comprehend human nature. The marvellous has a blinding fascination for some. Reason must inconspicuously abdicate when it restricts or represses their craving for sensuous satisfaction.

The phenomenon called, for convenience, materialization, has been most prolific in engendering bad blood, demoralizing the weak and superstitious, and misleading uncritical and untrained observers. Those who have become enamoured of this phase of Spiritualism and followed it persistently have, almost without exception, gradually deteriorated in all the qualities which make men useful in this world or fitted to enter the next.

The editor of the JOURNAL is charged with being a disbeliever in so-called materialization. Nothing can be fairer than this charge. We entertain no *a priori* objections or prejudices in the matter. Indeed, we thoroughly believe that apparitions resembling in appearance persons once residents of earth may be witnessed at times, either with or without the agency of a medium or psychic. We have seen such materialized forms under circumstances admitting of no objection on scientific grounds. We are fortified in this knowledge by the carefully conducted experiments of competent investigators both in this country and Europe. Neither do we purpose to fix the limit, beyond which this manifestation of spirit power cannot be further perfected. But the real gravamen of our sinning is that we decline swift credence to reports of this phenomenon which abound as freely as grasshoppers in Kansas or mosquitoes in Jersey.

Again, another unpardonable sin on our part is that we steadily decline to aid or abet mediums in obtaining the confidence and patronage of the public until they have demonstrated their claims to mediumship. And we never hesitate to publicly expose a medium or pseudo-medium when caught in deception. Nor do we seek to screen the offender by any of the various subterfuges resorted to by those who for one reason or another believe it good policy to throw sand in the eyes of the public. We do not think Spiritualism is to be buttressed with sand.

We believe that the physical phenomena of Spiritualism must be judged by the physical senses; that they must occur in such a manner as to permit the untrammelled exercise of two or more of those senses, and with conditions rendering, any other than the psychical hypothesis impossible; and under such circumstances that the moral character of the medium or psychic cuts no figure. We repeat and emphasize the language of Prof. Crookes when treating of this subject:

"We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute."

Crookes is constantly quoted, and with force, by those affirming the reality of the phenomena; but the JOURNAL's opponents fail to quote him in those passages where his assertions invalidate their own loose, happy-go-lucky manner of observation. "No observations," continues Crookes, "are of much use to the student of science (or to any one

else, he might have added—Ed.) unless they are truthful (accurate) and made under test conditions."

In this last statement of the distinguished scientist rests our reason for declining space in the JOURNAL to most reports of materializing sciences. This attitude has caused us to be misunderstood by many well-meaning Spiritualists, and heartily hated by unconscionable charlatans of both sexes.

We have published from time to time well authenticated exposures and defended honest expositors, and thereby driven tricksters into desperate rage. To one who has the interest of the truth so fully at heart that it sways his every act, the antagonism of tricky mediums and pseudo-mediums is a source of increased self-respect. But the coolness, the suspicion, the misunderstanding, and in many cases the blind, unreasoning opposition of really well-meaning people, is a constant source of discouragement and sorrow. Only that we are sustained by a host of loyal friends, visible and invisible, and can see that in good time, gaining headway little by little, we shall reach the desired goal of eternal Truth, and that with us will be many who now look askance at our work, only for this, we should long since have felt our duty done.

## Rev. Lyman Abbott at Cornell University—The Prayer of Positivism

At the Cornell University, Ithaca, N. Y., clergymen of different denominations are invited to preach, provision being made for that purpose by a fund donated by a wealthy gentleman. From Unitarian Robert Collyer to the evangelical doctor of divinity able preachers have been heard there. A special dispatch to the *New York Tribune* of Sept. 28th, gives a report of the services, Sunday, Sept. 27th, as follows:

"The Rev. Dr. Lyman Abbott, of New York, Editor of *The Christian Union*, delivered the opening sermon of the fall term to-day before the faculty and students of Cornell University. Sage Chapel was abnormally decorated with begonias and other flowers from the University conservatory. The weather was delightful and the attendance at the services large. Ex-President White, President Adams and a number of visitors were among the audience. Dr. Abbott's morning sermon was from the text, John vi. 68: 'To whom shall we go?' In this age," said the speaker, "when we are asked to surrender Christianity because it is inconsistent with modern thought, we may rightly ask what skepticism has to give us in return. I propose to answer that question, and describe 'the belief of the unbelievers.' The foundation of modern skepticism is that we know only what the senses tell us. Starting from this foundation modern skepticism searches the universe and brings back as its report either that there is probably an intelligent mind not perfect in wisdom, power and love—that is, that we know nothing about any great first cause—that is agnosticism. Then it searches the body and brings back report that it can find no soul, and that what we call thought and feeling are only products of the brain. But if there is no soul, there is no immortal future, for there is nothing to live after the body dies; no great laws of right and wrong, for the body is only a machine, and machines cannot do right or wrong; no forgiveness of sins for there is no God to forgive them. In short, no worship, reverence, love or religion."

The speaker illustrated these points by quotations from John Stuart Mill, Herbert Spencer, Frederick Harrison, David Hume, Professor Huxley and George Eliot. He closed by giving as a sort of embodiment of modern skepticism the following prayer of positivism: "Our brethren, which art on the earth, hallowed be our name; our kingdom come; our will be done on earth, for there is no heaven. We will get us this day our daily bread. We will forgive no trespassers, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil, and ours is the kingdom and ours is the power and there is no glory and no forever; amen." The congregation then repeated the Lord's prayer and was dismissed.

Christianity, in Dr. Abbott's mind, is doubtless Christ as the superhuman and supernatural savior, the Bible as the inspired book, and the theological "scheme of salvation" somewhat toned down yet not denied. He gives the form of skepticism which he describes as the only substitute for this Christianity, the only "modern thought" which can fill the place of the old theology. Can he be ignorant of the broader scope and varied aspects of thought in our day? How can a clergyman and editor of large experience ignore all save one phase of the opinions held by many of our best thinkers and best men and women? Has he never heard of Theodore Parker? Dean Stanley said that Parker had exerted more influence in religious thought in this country than any other man. He did not accept Dr. Abbott's Christianity, held the Bible as a human book, Jesus as an elder brother, reason and conscience as above all outward authority, and yet had no unity with agnosticism or materialism, but affirmed great spiritual truths and went back to a spiritual genesis of things. Has knowledge of Ralph Waldo Emerson, the Spiritual philosopher of Concord, whose books are in the libraries of great thinkers the world over, never reached Dr. Abbott? Transcending the theology which the New York clergyman upholds as Christian, all of Emerson's intuitive convictions, all of his rich utterances, were opposed to the dim uncertainties of agnosticism, and he saw nature as a wondrous manifestation of spiritual power and presence and man as an immortal spirit served while on earth by a visible bodily organization. Other great names, representative of modern thought, yet not in unity with agnosticism, might be brought up, and the hosts who follow in their lead in every land might be set in array—all ignored in this discourse!

Last, yet not least, has Dr. Abbott never heard of Spiritualism, with its millions of believers and its eminent advocates in every land? It is full time that men like him begin to see that nothing else can so stay the chill tides of materialism and so drive away the fogs of agnosticism as the facts of spirit-presence and of man's interior faculties, and the spiritual philosophy and natural religion to which they open the way. Standing before an audience of intelligent young men and women and surrounded by ripe scholars of mature years he seeks to hold them within his Christian enclosure by telling them that all beyond is agnosticism and positivism. It is true Deism is spoken of as a possible alter-

native, but not as a matter of great moment. The main point of the effort is, "Dear friends, be Christians of the accepted type or you will be materialistic agnostics." No recognition of the power and growth of the great spiritual movement, with its sublimely beautiful facts awakening thought in every land, and banishing materialism! Professing to tell what modern thought is, yet leaving out of sight and mind this powerful and growing element! Of one thing we may be sure. If this clergyman is blind himself he is not a "leader of the blind," for scores of his hearers see and know more of Spiritualism than he seems to, and are not always silent as to what they do know. So the truth gains and grows.

## Moral Defections Among Church Members.

During the last year we have scanned the daily papers of this city carefully, and have not noticed a single statement therein that in any manner impugned the character of any prominent Spiritualist lecturer; nor has anything been published to indicate that Spiritualists, as a class, are not the most moral and orderly people in the world. We regret to say, however, that scarcely a week passes that our daily papers do not chronicle the licentious or immoral acts of some minister or leading church member.

The *Chicago Tribune* of October 2nd, gives an account of the erratic conduct of a "young man, handsome, talented, of fine social qualities"—the Rev. Samuel Magee, of Chester, Ill. It appears from the account given that he had formerly been a minister in the "Old Light" Covenant Church, but, failing to agree with their creeds, he had been expelled. He then connected himself with the Old School Presbyterian Church at Chester. He made many friends among the people there, but was cursed by the love of drink. The first intimation of it was at the time of the Grant memorial services, when he failed to make his appearance. He said he was sick, but the truth was, he was drunk. The story of his illness was believed by his people, and created but little talk. Friday morning, the 25th ult., another spree was reported, and his conduct was such as could not admit of shield or excuse. The drinking began Thursday afternoon, at which time he went to the door of one of the saloons and, calling the proprietor, procured a bottle of brandy. No questions were asked, as the gentleman was sober, and the presumption was that it was wanted for a medicinal purpose. The next seen of him was about eleven o'clock that night, when he approached a party of young men returning from the opera-house, showing by his conduct and carriage that he was intoxicated. Some time after this he repaired to the residence of one of the saloon-keepers and arousing him he begged and even prayed for liquor, but he was refused. He then marched boldly into a saloon near the court house and called up all hands to take a drink, an honor so seldom accorded by one of his cloth that none refused. Next day he went under the hill, drank in the saloons and had at least one altercation which nearly resulted in a fight, but was finally prevailed upon by a friend to get off the streets. In the meantime a meeting of the Elders of the church was hurriedly assembled, the case acted on, and his resignation asked for. His case will be sent to the presbytery.

Another case comes from Lawrence, Kansas, John Wesley Black, a prominent Sunday school superintendent there, was lately sentenced to the penitentiary for forty-two years for seducing eleven girls whose ages ranged from eleven to thirteen years. He was considered one of the pillars of the church. Hundreds of other cases of rank moral defection might be enumerated, but we don't wish to nauseate our readers on this subject, which we refer to with as much sorrow and regret as we would if relating the outrageous conduct of leading Spiritualists.

While cases of licentiousness are exceedingly frequent in the churches, "rows" therein are much more numerous, and while they are to be deeply deplored, they often assume the form of a "merry war," and outsiders are inclined to view them with much merriment. The *New York World* of Sept. 29th, gives an account of a disturbance that occurred in the Baptist Church in Lottenville, S. I. It appears from the account given that the regular religious exercises were varied by such events as one deacon boring auger-holes in the bottom of the baptistry so as to let the water out and prevent a baptism, while other church members rushed out into the road, drew off their coats and squared their fists in front of one another, while a throng looked on and hooted at the participants.

The trouble arose from a division of the congregation over the question as to whether or not the Rev. Mr. Bott should be retained as pastor of the church. At the morning service Sunday, John Turner, one of the trustees, arose before the sermon and said that he desired to have a meeting of the church in the evening. The pastor put a motion to the church whether such a meeting should be held, and the church voted it down. Then Deacon Turner said that the meeting should be held, and that none but full members of the church would be admitted.

Some few minutes afterwards Pastor Bott announced a baptismal service in the evening. Deacon Turner arose in his seat and emphatically declared that the service should not be. The congregation snickered. The deacon and his colleagues were in the minority of those present, as they were all along in the fight, which has now lasted for two months.

At the evening service the pastor began the

baptizing. Joseph Romer, sixty years old, and several others were to be immersed. After the candidates were arrayed in the baptismal garments Sexton John Harvey went to the well outside of the church to turn the water into the baptistry. A yell and a splash followed. Sexton Harvey was found in the well. He could not tell whether or not some of the opposition had maliciously pushed him in. Some one put a ladder down the well for him to climb out, but the ladder fell on his head and he was hardly able to crawl out. No one could tell whether or not the enemy did it.

After the sexton had been fished up the tank could not be filled with water. There was a light beneath the baptistry. Some one peered under and saw two persons, one on his hands and knees holding a lamp, and the other on his back working an auger, with which he was boring holes in the bottom of the tank through which the water soon poured. A cry was raised and the whole congregation rushed out. The throng outside set up a shout:

"Who stole the water?"

"Who bored the holes?"

It was discovered that William Morris had bored the holes while Gilbert Barteux held the lamp.

George Simonson, a friend of the pastor, met Deacon Turner while the disturbance was at its height and accused him of causing the mischief. Simonson threatened that he would whip Turner only the latter was too old. Capt. B. H. Warford, a prominent citizen, tossed his coat on the fence and declared that he would see that old Deacon Turner should have a defender. While the melee was greatest, Pastor Bott began to sing, "There is a Fountain Filled with Blood." Then the service was resumed. After the service was over Pastor Bott sarcastically remarked: "If Jesus Christ were to come to this pulpit I believe that some of these people would crucify and kill him."

## The First Spiritual Temple of Boston.

The *Boston Herald* represents the occasion of the dedication of the First Spiritual Temple at Boston on the 27th ult., as a red letter day for the Spiritualists. It sets forth that hundreds of Spiritualists as well as swarms of strangers, wended their way to the Temple as early as six o'clock, P. M., and before 6:30 every available seat was occupied, the aisles were filled with chairs, the walls lined with people standing shoulder to shoulder and economizing every inch of space, the galleries almost overflowing with spectators, many of whom found perches on the rail, while the overhanging galleries threw a deep shadow upon the solid phalanx of humanity packed in beneath them. At 7 o'clock the opening hymn was finely rendered by a quartette. As they resumed their seats, Mr. Edward Caswell stepped to the front of the platform and offered a fervent prayer for the future of the temple, dedicated to wisdom, truth, inspiration and love, and praying that the society might be strengthened to forbear and to suffer, if need be, for the truth, and that guardian spirits might so prepare the minds of men that they would be better fitted to receive divine truth. The president then announced that a poem would be given by Miss Z. Peabody who, it was said, was aided for the occasion by the spirit of the poet Longfellow. She was followed by Mrs. E. R. Dyer, in an interesting address. She reviewed the past history of modern Spiritualism, talked at length upon the present status of the movement and spoke words of encouragement for the future. She referred to the great edifice as the outer temple, in which spirits may perform deeds of power and reveal hidden truths, but declared her hearers to be the living temples. The newly erected temple was to be the place of no rites or pompous ceremonies, but in place of these, the upright spirit exercising the undoubted right to know the truth; the prayer guided by intelligence and breathed from the very heart; the song which shall rise on the wings of the pure spirit far above the things of earth, even to the divine presence—these and these alone shall make the altar sacred. Mrs. Dyer was followed by Prof. Henry Kiddle. He said that a spiritual temple must be devoted to investigation as well as to instruction. This principle must be kept steadily in view to repress dogmatism and to encourage progress. Day by day, in this city of wealth and art and general culture, which, has not inappropriately been called the Athens of America, thousands of wondering eyes have watched the beautiful temple rise higher and higher, and each individual, according to his religious training or personal prejudice, when he learned that it meant the loathed thing called Spiritualism, has given vent to expressions of surprise or disgust. To the Spiritualist it has told the story of progress and rare promise, for a movement which has had but thirty-eight years of existence.

*Light in the West* is the name of a new Spiritualist paper just started in St. Louis. The first number has reached the JOURNAL office. It is a large eight page paper. It appears, however, that the type and contents of some other papers are used to a large extent; or it may be a combination of the patent inside and outside plans. But age will remedy this, and as the paper grows stronger it will probably contain more matter, original and selected, especially adapted to a Spiritualist paper. In the meantime the JOURNAL extends a cordial welcome and hopes this *Light* will aid in, spreading the truths of Spiritualism. The subscription price seems to have been omitted but the price of single copies is five cents. The address is *Light in the West*, 312 Chestnut St., St. Louis, Mo.

## The Last is Beste.

"He who knows only his own side of the case," says John Stuart Mill, "knows little of that." Among the large body of people who for the past few years have been flattering themselves that they were witnesses of marvellous materializations through the mediumship of Mrs. Beste, and who have staked their reputation for veracity, accuracy and critical observing power upon their reports of her seances and commendations of her character as a lady and a medium, there may be some who will now appreciate the truth of Mill's postulate. They can now study Beste's side of the case as portrayed by the "gifted medium" with the assistance of interested Spiritualists and investigators.

For the past few years a woman whose name may be either Mary E. Best, or M. Eugenie Beste, has been steadily gaining wealth and reputation as a most wonderful medium for materialization. Her powers were versatile and she was claimed by her devotees to excel in various phases of mediumship. Frequent accounts of astounding manifestations appeared in the columns of the *Banner of Light*.

Early in September, 1884, we received a letter from an esteemed friend, Mrs. Lita Barney Sayles, covering a communication for the JOURNAL. The article was an account of her experiences with Mrs. Beste. On the 1st of October following we wrote Mrs. Sayles, and enclosed with the letter a proposition for Mrs. Beste; copies of which follow:

## COPY OF LETTER TO MRS. SAYLES.

CHICAGO, ILL., Oct. 1, 1884.

DEAR MRS. SAYLES,—In the matter of your article recounting experiences with Mrs. Beste, I have to say that I am perfectly willing to publish it so far as I am personally and professionally concerned, my only hesitation arises from my regard for you. Should I publish it, I shall deem it my duty to refer to certain matters which seem wholly unfamiliar to you in the history of Mrs. Beste, and to ask about a dozen questions which you will find it much trouble and some expense to be able to answer correctly.

I believe the publication of your communication with such matter following it, as suggested above, will place you in a position which you do not covet. Where the interests of Spiritualism and those of the public are at stake, it has always been my rule to hold those interests paramount to all considerations of personal friendship. Nevertheless, unless forced thereto, I don't seek to go out of my way to place a friend in an unfortunate plight before the public; hence, out of sincere friendship for you, I believe it my duty to tell you of these things, but without advice from me, leaving you free to decide what you shall do in this Beste matter.

It is plainly apparent from the information in my possession that you have been grossly misled by Mrs. Beste in making up your judgment of her past career, and this being so, the inference is irresistible that you have also been misled in much, if not all, of your experiences with her physical manifestations, though of course in this, I may be wholly in error, and I set up no final judgment thereon.

Now, I have a proposition to make which I will put upon a separate sheet, and you cannot better advance the interest of Spiritualism as well as of justice, than by securing its acceptance.

With kind regards, I remain, as ever,

Fraternally yours,

J. S. C. BUNDY.

## COPY OF PROPOSITION FOR MRS. BESTE.

CHICAGO, ILL., Oct. 1, 1884.

Mrs. Lita Barney Sayles, *Killingly, Conn.*:  
 DEAR SISTER,—Certain experiences of yours lead you to assertions as to the mediumship of Mrs. M. Beste which need corroboration by carefully conducted experiments. I am personally and professionally perfectly compatible with the comfort of the medium, and spirit manifestation, will yet entitle them to the attention of scientific men. Therefore, I make the following proposition, to wit: I pledge myself to pay to Mrs. M. E. Beste one thousand dollars on the following conditions:

Mrs. Beste shall come to Chicago, accompanied by you, and remain here three or four days, give sittings for materialization, such sittings to be attended by from ten to fifteen observers, your aid being of the number. You shall act as Mrs. Beste's next friend and protect her interests in every reasonable, legitimate way. I shall have the selection of the witnesses who attend the sittings, and I hereby pledge myself that each and every one of these witnesses shall be a candid, fair-minded man or woman; that a majority of them shall be those who already acknowledge the fact of spirit return and physical manifestation, including materialization; that the remainder shall be persons favorably disposed and inclined to believe in the phenomena of Spiritualism. I further agree that there shall be no grabbing of spirit or medium, that everything shall be conducted with the strictest propriety during the sittings.

In case the foregoing conditions are complied with and one or more materialized forms appear, speak and are recognized by any person present, other than by you or me, then Mrs. Beste is to have the \$1,000 and I will publish a full account of the matter in the JOURNAL. Should materialized forms appear which are not recognized, I agree to pay Mrs. Beste's traveling expenses to and from Chicago, and her board while here and publish the account in the JOURNAL.

Yours truly,

J. S. C. BUNDY.

P.S.—The above proposition to be accepted or declined before Oct. 15th, 1884; if accepted, the sittings to begin sometime in November following, the date to be fixed by you and Mrs. Beste.

A letter from Mrs. Sayles, dated Oct. 3rd, 1884, says:

DEAR FRIEND—I thank you for your kindly interest in and for me but I do not think I am mistaken in Mrs. Beste. Your offer, however, is very fair, and I shall be exceedingly glad if she will avail herself of it. I will do all I can to induce her to do so.

Later on a letter from Mrs. Sayles, dated Oct. 13th, states that she has received a letter from Mrs. Beste declining the proposition.

Mrs. Sayles quotes the language of the declining, from which it appears that Mrs. Beste was of the opinion that we had already done her much good by our "public and private persecution and misrepresentation" for which she gives us thanks, and adds that "further favors in the same line will be appreciated."

On the same day that Mrs. Sayles wrote the last mentioned letter we returned the Beste manuscript with the following note:

DEAR MRS. SAYLES,—Herewith I return your MS. I do not wish to entangle you in the position of perplexity which would certainly follow its publication. Sometime you will see the wisdom of my decision I hope. Sincerely Yours,

On receipt of MS. Mrs. Sayles forwarded it to the *Banner of Light*, and it was published in the issue of that paper for October 25th, 1884. A few extracts from Mrs. Sayles's account as published are given as follows:

During the past weeks I have attended many sittings given by the above lady, and desire to bear evidence to their uniform excellence and unimpeachable, every sittings and every manifestation carrying, as critical observers and advocates, its own surety of genuineness, and giving me the most satisfactory evidence of materialization with which I have ever been favored. My acquaintance with this lady has







Voices from the People,  
AND INFORMATION ON VARIOUS SUBJECTS.For the Religio-Philosophical Journal.  
In Memoriam.

Dear mother! thou whose holy, happy kiss  
First woke my being to life's conscious bliss—  
Thy last farewell words to me were said,  
That made me feel that all true love is dead.  
I gazed far through the silvery mists of time  
And saw thee in thy lovely rose-wreathed prime,  
Dispensing blessing to the clamorous brood  
Sheltered by downy wings of motherhood,  
A world of sweetness in thy fond caress.  
Ah, little knew we then love's preciousness!  
For us by slow gliding of the awful years,  
And steady dropping of grief's scalding tears,  
That pearls of mother-love grow spewless white  
And altogether priceless in our sight!

O, womanliest of women! thy life  
Doth show no flaw—as daughter, helpmeet, wife,  
And gentle mistress of all our household bliss,  
Strong, self-poised, with sweet humbleness of heart;  
Beating life's bitter crosses with a smile  
And always "hoping for the best," meanwhile,  
Leaving trustfully upon thy great Unknown  
Whose love through thy own-fold work sweetly shone,  
And tending the little sheep-fold carefully  
Through all the wild storms of adversity—  
O, woman! thy life was a lesson to me  
That life's discords resolve to harmony;  
And when thy weary feet trod the sunset slopes  
That led to the fruition of life's hopes,  
The golden seeds that thou with tears had sown  
Sprang forth in affection's flowers, full-blown,  
And made thy way to thy golden gate's march  
Seen almost like a queen's triumphal march!  
And as thy sweet presence increased to me  
Among the shadows of death's mystery,  
From out the vast elsewhere, methought there came

The sound of sweet voices calling thy name,  
Like a welcome home to some most dear;  
And now I must feel eternally near—  
For still thy love holds me sweetest of ties;  
Still shall I question and wait for relief;  
O will the shadowy curtain of death  
Be lifted a little, by love's sweet breath?  
Will there come as of yore thy love's pure light  
Into the darkness of sorrow's wild night?  
Hush, selfish heart! let that haven of rest  
Be exempt from thy fears that roll over thy breast!  
Since to thee, my mother, sweet peace is given  
I'll leave over a smiling "farewell" to Heaven.

ELIZABETH LOWE WATSON.

Sunny, Brax, Cal.

## SPIRIT MANIFESTATIONS.

Mr. S. N. Aspinwall Relating His  
Astounding Experiences.

Yesterday morning and evening Mrs. Shepard Little addressed large audiences of Spiritualists at the Alcester Opera House, and at five o'clock in the afternoon S. N. Aspinwall related his experiences at the Ocean Bay and Lake Pleasant camps, meetings of Spiritualists. As Mr. Aspinwall walked to the platform many of those present recalled the likeness of President Cleveland, published in *Harper's Weekly*, the resemblance being noticeable even to the casual observer. He began his remarks by tendering an apology for the absence of his chair and his own inexperience as a speaker, but he said he appeared in that capacity. He next proceeded to explain why he was a Spiritualist, saying that three years ago last June a bright light went out of his house at noon and never returned—his body having been found in the river a few days afterward. It was a severe blow to both, but the grief of the mother threatened to end in insanity. With a view of benefiting her by a change of scene, he left with her for the South, but changed his course at Chicago and went to New York. Here he met friends who advised him to consult a medium, but he had no confidence in Spiritualism. At last he consulted a lady, who informed him and himself that they wished to see something they did not know. Before she could possibly get any information concerning her vision, she said she saw a little boy standing between them with a hand upon each of his parents, and who told the medium that his name was "Lloyd." Mr. Aspinwall asserted that he was able to carry on a conversation with his dead child, who stated to him in audible language that his body was gone but he was living the same as on earth. From this time he had been a confirmed Spiritualist, and nothing can now change his faith. He had held conversations with his departed daughter upon personal matters, of which no medium could have had precedent information. During his discourse Mr. Aspinwall adverted to the proposed establishment of the spiritual messenger, which would contain correspondence from the Spirit-world and all parts of the earth, concerning the genuineness of which he did not entertain the slightest doubt. Mr. Aspinwall said the Bible informs us that Christ came back to earth after his bodily death and spoke with his disciples, yet his followers will scoff at Spiritualism. The daily papers describe a recent "outpouring of the holy spirit" at Muncie, Indiana, but when identical phenomena were witnessed in connection with Spiritualism, they would be characterized as humbug.

The recital of experiences was listened to with the closest attention by the less ablest portion of the audience.—*Minneapolis (Minn.) Press*.

## To-Morrow.

To the Editor of the Religio-Philosophical Journal:

To-morrow is only too often a mere receptacle for broken resolutions; the grave-yard of wasted opportunities; a gliding dream, a fading wonderful possibility; a beautiful landscape, a rippling water, whose sward we walk with undisturbed feet to the delicious music of birds and swaying trees. It is a forest of heaven, for on that charmed day we shall have all good things. Fever will have left the parched lips and throbbing temples on the morrow. On that day the life workman will have calmed his pained heart, and wife and children will be provided with bread. The terrible hard times have spread giant want and misery over the land; pinching yesterday; hunger and money-aided sore distress from need of work keep close grip on to-day; but to-morrow, the never-ending paradise of a hopeful future, will surely bring relief. Do not say that yesterday is past, and that to-morrow may never come; that all we have within our grasp is to-day—this moment. To the poor and needy, to the man whose utmost efforts of every day tell him barely suffice to give his family needed food and shelter, the widow worn down from her ceaseless task of earning in support of her orphaned little ones; the emaciated sewing girl, doomed to waste the best years of her young life for less than decent livelihood; for these poor souls the only gleam of heaven is in the gliding picture of a glad to-morrow. And yet, in truth, to-morrow is but the phantasm of hopeful imaginings; the fragment of a dream that ever fades into the mist of forgotten yesterday. Sadder still, these gliding to-morrows carry with them the wrecks of our golden opportunities, and the painful regrets of broken promises that can never again be ours. They are the terrible last night-havens.

To-morrow it shall be done! Alas! to-morrow passed into yesterday, with its grim recollection of duty unfulfilled, its blasted hopes, its charnel house of fond expectations which can never more be realized. Still, let us hope that some bright to-morrow, giving the fulfillment of our brightest dreamings, may dawn for us, and whose merriment into yesterday shall leave no pang of sorrowing regret. And the better that this comes, let us well improve the golden opportunities that come with all the grand to-days, by manifold effort in all that is great and good, for the best hope of a bright to-morrow must surely spring from the womb of a well-spent to-day.

W. H. WATSON.

## Judge Dalley's Tribute to M. V. Lincoln.

As I pen these lines I learn with regret of the decease of Mr. M. V. Lincoln, of Boston. This man, who was prominently connected with the New England Spiritualist Camp, Meeting Association, and held many important offices of trust, and whose counsel and generous help did much to establish and make that Association the leading one on this continent. Few, if any, will be missed when they are called up higher, by those left behind more than Mr. Lincoln.

A. H. DALLEY.

Brooklyn, N. Y.

## A Medium's Experience with Mott.

To the Editor of the Religio-Philosophical Journal:

Will you please publish this letter, a truthful account of an interview I had with Mr. Mott, the celebrated medium, at Kansas City, yesterday, Sept. 20th. I have had a great desire for years to see Mr. Mott. Having heard from many persons of sound judgment and reliability, believers and unbelievers in Spiritualism, of the wonderful manifestations seen through his mediumship, of conversations held with dear ones gone, tests given, etc., I hoped that, having been an instrument for the Spirit-world for years, I would be favored by him. Now, as to my reception from him I will be as brief as possible.

My friend here, whom I am visiting, anxious that I should not be disappointed, wrote to Mr. Mott, asking him to appoint a time to see me. He did not reply, so we took our chances on yesterday. Another friend of mine in Kansas City, said she would, in order to save time, go and see Mr. Mott for me, while I made some other calls. She came back with the word that he objected to see me because I was a medium. I thought she certainly misunderstood him, so after dinner my friends who came with me kindly offered to procure a carriage and take me to see him personally. It was raining as we reached the door, so I requested my friends to sit while I sat in their porch—he on a chair, and she on the door sill. I said, "Is this Mr. and Mrs. Mott?"

He replied, "That is my name," but neither of them rose or invited me into their house.

I said, "Mr. Mott, I am Mrs. Dole from Chicago, a medium there."

He said, "I don't know you; you are probably a conk. You come from across town anyway. They say I am cranky, but I am not half as much as you are."

This amused me, as I did not blame him for finding an unfavorable opinion from my personal appearance, but when he pointed to my friend in the carriage (a lady who had given him her patronage for years—stood by him with kind words to others through all his troubles) and said, calling her by name, "Why is she sitting out there like a conk?"

I then for the first time thought he might be intoxicated, but I overlooked this insult, although I must confess to a desire for strength to thresh him. I said, "Mr. Mott, you know she is not well, and it is raining."

To this he replied, "She is always welcome to come and see me, but she can't run others in on me."

"Why?" he said, "she would bring six or seven at once if she could."

Now all your readers know how, in endeavoring to bear from our loved ones on the "other side," we are willing to make any sacrifice, so I tried to conciliate him, and to reason with him. I asked him to favor me; that, living so far away, I could not come again. He said others had come further than I had, but he refused; that he had to be careful whom he allowed to come into his house, as he might admit a thief. This insinuation made me very angry, so I said, "When it comes to testimonials as to character I can probably produce quite as many as you can."

He then said, "Is Bundy a friend of yours?"

I have every reason to think so," I replied, "but Mr. Bundy does not do me much good, for he and I are not united against each other. I then asked him to let me see him. I put this direct question to you, 'Do you refuse to sit for mediums?'"

He answered, "I do not like to sit for them. I don't like them. They expect too much and they never want to pay." I interrupted him with the assurance of my willingness to pay.

"Yes," he said, "but you are one who would be hard to satisfy."

"No!" I said, "One face I could identify would be all I would expect."

I then told him that I always try to favor mediums; that there should be a kind feeling towards each other. He said he had never heard of me, and doubted my being a medium. As I do not advertise I told him I could understand why he had not heard of me. With the remembrance of the grandest place ever known. My object in writing this published is that mediums who, as a class, are not blessed with much of this world's goods, may waste no money on going to see him unless they have letters stating he will admit them. People of refinement will find it out of place to come in contact with him.

Atchison, Kansas. ELLA M. DOLE.

Mrs. Dole is known to a wide circle of friends extending over several States as a most amiable lady and excellent medium. She is the last person to whom one should be rude or discourteous. Neither good moral character nor amiability are indispensable requisites of mediumship; but without them a medium is capable of more evil than good to the public.

## SAW WITH HER EYES SHUT

## And Guided a Horse Over a Dangerous Road in Night and Fog.

A couple of business men were snatching a hasty lunch at a restaurant near the City Hall the other day, but their pudding got cold when they passed in the consumption of it to relate some marvelous thing about clairvoyance and the alleged performances of alleged spirits. In the course of this conversation one of them said: "There have been some things in my experience that can't be accounted for on material grounds. Here's one, for instance: When I was spending the summer in—our favorite drive used to be on the other side of the lake. There was a short cut across by an artificial causeway, but the lake was so full of ice that it was impossible to travel that road except in broad daylight. One day I had been over with a woman, a friend of our family that I had heard spoken of as a medium, and had been driving among the hills so long that it was after dark when we reached the lake. Of course I started to drive back along the shore, but the woman said, 'Why don't you take the short cut?' I told her I wouldn't risk the horse's life, let alone hers and my own, by driving across that little sand strip at that time of night, but she said, 'You can cross with perfect safety if you will only go as I tell you.' So, when I saw that she really meant it, I said that if she could really guide the horse, I would go. She said she had felt the horse's hooves when a fog blew up and the night shut down into one of the blackest and thickest I ever saw. I could hear the water gurgling and lapping on each side as we went along, but I couldn't see an inch of road and could barely make out the horse's haunches. Well, sir, that woman said, perfectly cool, with her eyes shut, and ran that team like a Mississippi river pilot. I said, 'Go a little to the left.' 'Now the road is straight.' 'Keep farther to the right! Look out here for the bend to the left; that's it—now straight ahead again.' We got home without wetting a wheel, but to me there was about as much fun as walking a tight rope at midnight. The woman had her eyes shut the whole time, but she said she had clairvoyant powers and could see the road as plainly as if it were broad noon.—*Brooklyn Times*.

Says Richard A. Proctor, in *Knowledge*: "The great philosopher of our age is not anxious to be followed by a train of disciples; he would preach no new religion. But he knows what others have felt, that the purifying of old religions from the dross of ages is no destructive process. Through the infinite azure depths of the cleared sky, the real glory of the universe is beginning to be seen. Further, even if it may be to perfect transparency, religion will remain religion still. It will have its temples, but temples not made with hands; its worship, but a worship cleansed from all that is unworthy; its code of morals, but a code based on reason and on justice. One characteristic alone, which has been associated with religion, the religion taught by pure science will not possess. It is very evident that freedom from all intolerance. But it is impossible to feel the presence and power of something outside of us that makes for right, science can be intolerant only of intolerance. The religion of science is indeed in harmony with all true-religious religions, discordant only with what is self-discriminating, the jarring voice of cruelty and hatred."

The Astor House, New York, is leased at \$50,000 a year.

## Notes from Onset.

To the Editor of the Religio-Philosophical Journal:

The Harvest Moon Anniversary was duly observed here in the Temple on Saturday the 26th instant, in honor of the Red Men, our aborigines, some 500 persons being present. The ladies of Onset had worked day and night to perfect the trimming of the spacious hall and platform with fruit, flowers, vegetables and autumn leaves, in an elaborate and beautiful manner. Flags, bunting and streamers adorned the walls and ceiling of the hall. On the front of the stage, in large evergreen letters, was suspended the word "Harmony;" at the left hung the life-size portrait of the late Henry F. Gardner, of Boston, while on the right was the portrait of the late Dr. Isaac P. Greenleaf, who had always been the friend of the Red Man, and who was instrumental in inaugurating the Harvest Moon exercises in their honor here at Onset. At each side of the platform was placed a pyramid of autumn leaves and flowers some four feet in height; between them and the speaker's stand, on each side, stood a shaft about five feet in height, composed of autumn leaves, flowers and immortelles. On one of the shafts was displayed a star, and on the other an anchor composed of various mosses and twigs. The speaker's stand was elaborately trimmed with boughs and oak leaf trimmings, while all the remaining space at the front of the platform was completely covered with plies of all manner of fruits and vegetables of the season. At the base, in front of the platform, a ribbon of oak leaves was placed, and above that was looped up another ribbon composed of autumn leaves of various colors, interspersed with flowers. At each corner of the platform on the floor of the hall, stood a cluster of white alder, laden with its red plum fruit, and beautiful green leaves. Other ribbons of oak leaves were suspended above and in front of the stage, the whole forming a beautiful picture.

At 2 P. M., President W. D. Crockett called the meeting to order, and announced that the exercises would open by singing a hymn, "Praise to God, the Father, the Son, and the Holy Spirit." The President then invited all mediums present to take seats upon the platform, which met with a reasonable response. Dr. A. H. Richardson was the first speaker, and in his remarks he made a special reference to the Red Man and the influence he had exerted in the cause of spirit control in Spiritualism, and bidding them a hearty welcome to the exercises of the hour. At the close of the Doctor's remarks, the audience sang the hymn, "The Angels are Hovering Round." Remarks were made by Mrs. Southworth Loring, Mr. J. W. Mahoney (of England), Dr. McAllister (of Washington, D. C.), Mrs. Dr. Sturtevant, Sidney Howe, Dr. Boddington, Mrs. Whittier, Mrs. Thorne, and Mrs. Emma F. Wentworth, all paying special tributes to the good work done by the influence of the Red Man.

The meeting was by far the largest of the kind ever held at Onset, and was appreciated by all lovers of good sense and decorum.

Sunday, September 28th, the closing public service of the season was held in the Temple at 2 P. M., President Crockett, presiding. Charles W. Sullivan sang the song, "The Loom of Life." Remarks were made by A. H. Richardson on the "Old and New Method of Thinking in Spiritualism versus Doctors and Ministers." Dr. J. W. Frazier, of Washington, being present, favored the audience with "Home, Sweet Home," horn solo, accompanying himself with left hand upon the organ. J. W. Mahoney then recited "The Red Man's Song," by Eliza Cook, following with a somewhat lengthy digest of the Red Man's theology, written in the form of a sermon. Further remarks were made by Budding, of Boston, Dr. Frazier and Dr. McAllister, of Washington, D. C., followed by remarks by Isaac P. Greenleaf, the personation being recognizable by all acquainted with the Doctor in earth-life, in bodily appearance, style of language, and thought presented.

The exercises closed by the audience singing "Home, Sweet Home." W. W. CURRIER.

Onset, Sept. 28.

## Mrs. Spurgeon's Strange Fortune.

During an illness of Mrs. Spurgeon, before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped her husband would be able to tell her what had been passing through her mind. She made him, however, promise that he would not try to procure the objects for which she had been longing. She then told him that she had been wishing for a pining-bullfinch and an onyx ring. Of course, Mr. Spurgeon expressed his willingness to get both, but she held him to his promise. He said he would call at the Tabernacle, shortly after reaching the sick person's house, the mother of the patient, to his amazement, asked Mr. Spurgeon if Mrs. S. would like a pining-bullfinch, that they had found, but that its music was trying on the invalid, and they would gladly part with it to one who would give it the requisite care. He then made his call at the Tabernacle, and after securing a pining-bullfinch, he returned to his wife a letter and parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from his services in the Tabernacle, and as a slight token of her appreciation of those services asked his acceptance of the enclosed onyx ring, necklace and bracelets, for which she had no further use. This intensified his surprise, and he hastened home with what had been so strangely sent, went up to his wife's sick room and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed his regard to override his promise, but when he detailed the true circumstances of the case she was filled with surprise, and asked Mr. Spurgeon what he thought of it? His reply was characteristic: I think you are one of our heavenly Father's special favorites, and he just gives you whatever you ask for.

## Superstition about Comets.

In these beliefs regarding meteors and eclipses there is little calculated to do harm by arousing that superstitious terror which is the worst breeding-bed of cruelty. Far otherwise was it with the beliefs regarding comets. During many centuries they have been regarded as omens of the most direful superstitions and terrors; the ancient records of every continent are full of these. One great man, indeed, in the Roman Empire had the scientific instinct and prophetic inspiration to foresee that at some future time the course of comets would be found in accordance with natural law. But his thought of Seneca was soon forgotten; such an isolated utterance could not be sustained by subsequent history. It was not until the great fathers of the Church committed themselves unreservedly to this doctrine. Tertullian declared that "comets portend revolutions of kingdoms, pestilence, war, winds, or heat." Origen insisted that they indicate "catastrophes and the downfall of empires and worlds." The Venerable Bede, so justly dear to the English Church, made in the ninth century a similar declaration. St. Thomas Aquinas, the great light of the universal Church in the thirteenth century, whose works the Pope now reigning commands as the centre of all university instruction, accepted and handed down the same opinion. The sainted Albert the Great, the most noted genius of the medieval Church in natural science, received and developed this theory. From "New Chapters in the History of Science," by Prof. J. W. Draper, D. D., in *Popular Science Monthly* for October.

The size of elephants is commonly overestimated. Their stature is almost always exaggerated in those countries where they are found wild. Even European travelers of scientific training have made notable mistakes in this respect. African elephants which Major Denham, one of the early explorers, supposed to be sixteen feet high proved to be less than ten feet when killed. In Ceylon the native elephants, which were formerly thought to be larger than the African animal, is now taller than nine feet; and Sir Emerson Tennent, one of the largest specimens on that island do not average more than eight feet. Out of 1,100 elephants from which the tallest were selected and measured with care, on one occasion in India, there was not one whose height equaled eleven feet.

Crime, according to statistics recently published, is increasing in this country with remarkable speed, as there was but one criminal in every 3,342 inhabitants in 1850, while in 1870 there was one in every 960; meanwhile crime is decreasing in Great Britain.

## A Prominent Spiritualist Passed to Spirit Life.

To the Editor of the Religio-Philosophical Journal:

The many readers of the RELIGIO-PHILOSOPHICAL JOURNAL who have visited Lake Pleasant, and been so warmly welcomed by Mr. M. V. Lincoln, the past treasurer of the N. E. S. A., will regret to learn that he passed over into a higher life on Wednesday morning last, at half-past one, at the end, peacefully and quietly, of so much suffering. A goodly company attended the funeral services yesterday at Union Park church, where the deceased owned a house. The services were of a triple character, being conducted by Rev. E. E. Hale, D. D., Mr. Eben Cobb, and Mr. Lebanon Lodge, F. & A. M., of which organization Mr. Lincoln was for twelve years treasurer. Dr. Hale opened the services with an invocation and reading of select passages of Scripture, and then paid an impressive tribute to the character of the deceased as a man and public educator, after which he introduced Mr. Cobb, as one who could better speak of him in his chosen walk of life and duty. Mr. Cobb's remarks were of a deep and affecting nature, as would be natural under the friendship which he bore the departed.

The floral tributes from the Lady's Aid, Masonic and other friends, were elaborate, consisting of a horse shoe from the former, the Masonic insignia from the Masons, so peaceful and natural looking our friend in his basket that it was hard to realize he was not alive, and harder yet to think his form had passed through such suffering as had been his fortune. The Masonic services were impressive and beautiful. The audience though not large was composed of those who were intimately acquainted with the deceased and his work. His memory will be cherished.

On Sunday afternoon the American Phenomena Association met at Berkeley Hall, and were addressed by Mrs. F. A. Ricker, of Chelsea, after which Mrs. Margaret Fox Kane was introduced and gave several examples of the "raps," which through her organization were up to the world so many years ago. After the raps were given, a number of mediums of bones were brought in, placed upon four inverted tumblers, and the lady placed thereon. The raps were given as plain as ever upon the impromptu platform. On this, again, were placed four other tumblers, and the lady standing thereon, the raps were again given on the platform. A large and critical audience were in attendance. The society will give Mrs. Kane a reception at the Lady's Aid Parlors, on Wednesday evening.

The Children's Progressive Lyceum has opened with full numbers and interest.

A short trip to Lynn, found Mrs. H. A. Whittier nicely located at 15 Green Street, where her friends are rapidly finding her. Mrs. M. C. Chase at Swampscott, also gave us the usual cordial greeting to her lovely home.

Boston, Oct. 5, 1885.

## Things Spiritual in San Francisco.

Renewed Success of Mrs. E. L. Watson—George Chalney and Anna Kimball—Gerald Massey Early Arrival in America.

BY WM. EMMETT COLEMAN.

Mrs. E. L. Watson has resumed her ministry in San Francisco under the most favorable auspices. I am informed that the number of reserved seats subscribed for is double that at the termination of her former engagement last Spring. Large audiences have greeted her every appearance so far, that present last evening to listen to her eloquent discourse on the "Ideal Home" being one of the largest ever seen in the Temple in attendance upon a Spiritual lecture. Her lectures and answers to questions are uniformly prompt, and are superior to any of her former efforts, and there is a very encouraging outlook for the winter course of lectures.

Mr. George Chalney and Mrs. Anna Kimball still lecture every Sunday to meagre audiences. The admission is now free, and a collection is taken up to defray expenses. It is thought that this was done in order to augment the size of Mr. Chalney's audiences at the expense of those of Mrs. Watson; but there has been no appreciable diminution in the latter. Mr. Chalney has had such bad taste, to say the least of it, as to depreciate and sneer at Mrs. Watson in several of his recent lectures.

Mr. Gerald Massey is expected to arrive in San Francisco in a few days from New Zealand. In Auckland he met with almost unexampled success, his lectures being attended by the largest audiences ever seen in the Opera House. It is yet uncertain whether he will lecture in the Temple or not during his stay in this city. Parties desirous of securing his services en route east can address him, care of Mrs. Lena Cooke, 320 Mason St., San Francisco, Cal.

Piedmont of San Francisco, Cal.

## A Correction.

To the Editor of the Religio-Philosophical Journal:

I find that I am reported in our paper here as saying that I believed that 99 out of every 100 clairvoyants were frauds, and in the JOURNAL that I have said that I believed 99 out of every 100 advertising clairvoyants were frauds. As this language would do great injustice to a large number of very good persons, I wish to correct these errors for I never used any such language. I do know that many clairvoyants are dishonest, and abuse their high calling and precious gifts. The ratio of frauds I do not believe to be anything like so high as stated. I did, however, in a recent lecture, delivered in this city, say that I believed 99 out of every 100 of the so-called materializations were fraudulent, and the guides of Mr. John Slater, while giving tests at the Church of the New Spiritualist Association, reiterated the statement the following Sabbath.

Brooklyn, N. Y. A. H. DALLEY.

That it is very easy to misquote, is proven by Judge Dalley's explanation. The JOURNAL is glad to set its esteemed friend right, but desires to call his attention to the fact that, he was not made to say he "believed that 99 out of every hundred advertising clairvoyants were frauds." There is a radical and most essential difference between what the Judge says the JOURNAL made him say and what it actually did publish, which was as follows: "The speaker was fully convinced that while there were some genuine clairvoyant mediums, that 99 out of 100 who advertised in the daily papers were frauds and impostors." In the original report of his lecture he was quoted as making the sweeping assertion that "99 out of 100 were frauds and impostors." The JOURNAL knew Judge Dalley never made any such wholesale charge, and attempted to qualify it on its own responsibility. The JOURNAL will father the statement, however, that 99 per cent. of those who advertise in the daily papers as clairvoyants are frauds, beyond all reasonable doubt. There are many honorable clairvoyants who advertise through the Spiritualist press and by cards, but neither the statement put in Judge Dalley's mouth nor the assertion of the JOURNAL refers to them.

## A Strange Story.

A Waco (Tex.) correspondent of the St. Louis Globe-Democrat says: Dr. G. C. McGregor, a prominent capitalist of this city, visited a spiritualist some time since. After the séance commenced the presence of a spirit who wished to communicate with him was announced. The man in the spirit land, whose name was given, was an old friend of long standing, who had been dead several years. He and the doctor had been class-mates at college. The medium was an unlettered person, and the doctor demanded a test. At once the shadow-land man met the reasonable demand by writing three letters at one time on the slate—one in Greek, one in Latin and one in English. They were all three written at one and the same time, and in a vein in which the Doctor and his dead friend had been in the habit of writing to each other in life. Of course, this test staggered the good Doctor no little, and who can blame him if he now feels a good deal of confidence in things spiritual. To say the least of it, it was a strange occurrence. Dr. McGregor is a truthful man, and his statement would be taken by any court upon even a graver subject without hesitation. It is proper to say that the séance came off in the Doctor's parlor at midday, and the room was as light as a brilliant sun could make it. The medium sat in the middle of the room on one of the chairs belonging to the apartment, and not the slightest deception could have been practiced either by her or a confederate.

## Notes and Extracts on Miscellaneous Subjects.

Ten new bells that cost \$5,000 chimed at Chautauqua.

Up in Vermont \$17,000 skating rinks are offered for \$800.

Rev. Thomas Thomas, of Fayetteville, Ark., is 114 years old.

An order for live cactuses has been sent from California to Africa.

The city of Crittidge City, Martha's Vineyard, is laid out like a capital U.

During the last official year London firemen were called out by 286 alarms.

Lenses by Leg chikin in Kansas are expected to reach \$1,000,000 this year.

When a Plute Indian has acquired a fortune of \$20 he joins the select circle.

Samuel J. Tilden had 187 books read to him during the past eighteen months.

Daughters of Grace Greenwood, Lydia Thompson and Joe Miller will act this season.

In Fergus County, Kansas, 9,000,000 barrels of corn will be harvested this autumn.

A revolution in silver in the discovery of a process of electric-plating with silver upon wood.

Cold grapes are selling for a cent a pound, while, on the other side of the Pacific coast,

There are fifty Egyptian sheikhs, seventeen in Italy, seven in England, and one in America.

A \$200,000 (1,700,000 feet long, is being built across Harkness River, near New South Wales.

German geologists estimate that the Dead Sea will be a mass of mud salt and water by 1900.

Ever the Thunderer is the loud voice of a young Indian blacksmith who is to be sent out from Carlisle.

Pemphigus paper, entitled as if with the compasses of eighteen centuries, is the newest thing in Paris Stationery.

Ginger is served out the vines in San Francisco, the turkeys being tied with ribbons to match the tint of the fruit.

It cost \$1,000 to raise a slave on corn meal and bacon, regardless of such services as he could render before his majority.

Judge Swan, of Solson, Cal., resembles General Grant so strikingly that the impression upon a stranger is most startling.

In Great Britain there are 16,000 temperance organizations, and it is estimated that 5,000,000 persons are total abstainers.

A citizen of Barnegat, N. J., has three acres in sunflowers which are roughly estimated to number between 50,000 and 100,000.

Statistics furnished by the Cincinnati Chamber of Commerce for the past fifty years show that the average rainfall is gradually decreasing.

A great many coins—English shillings, sixpences, coppers, and one Canadian piece—were found in Jumbo's stomach by the gentleman having charge of his remains.

It costs 50 cents in Indianapolis to have a barrel of flour taken from the mill to the dwelling of a citizen. Thirty-five cents more would land it on the wharf at Liverpool.

A prominent physician of Athens, Ga., who had many cases of sore throat, lately made an investigation, and found nearly every one of them was cured by cigarette smoking.

Most persons think of Cambridge, Mass., as a mere college town—a mellow apple, of which Harvard is the core—but, according to a census just taken, the population is 60,000.

The cake ordered for an October wedding in New York is to be tumulted by a lower class of candy which will be live birds. The bride is to break the artificial cage with a tiny hammer and liberate the birds.

"Mrs. George Dawson Coleman, of Lebanon, Pa., as a current item says, 'owns a portrait painted on a cobweb. The colors are beautifully laid on and simply perfect as to harmony. It is said to have cost \$5,000.'"

The *Gazette des Hopitaux* describes the case of a woman who drank a pint of kerosene. The dose nearly killed her, and she was saved only after great suffering, and an active and severe treatment prolonged for ten days.

A pickle famine is threatened this winter. The present supply at the East is set down at 80,000,000—one-half of what is needed for the Eastern trade. The Western crops have suffered, and heavy advances in prices are looked for.

No devotee of tobacco, says Dio Lewis, has graduated at the head of his class at Harvard or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers.

A French statistician calculates that at the present rate of population Germany will in the year 2000 have 164,000,000 inhabitants; England, 142,000,000; Austria-Hungary, 70,000,000; France, 64,000,000, and Italy, 55,000,000.

The men predominate in Mississippi, Vermont, Ohio, Kentucky, Delaware, Florida, West Virginia and Indiana, where the females are about 50 per cent. of the males, and in Illinois, Wisconsin, Arkansas, Missouri and Iowa the percentage of females is from 90 to 95.

The wife of a police sergeant of New Orleans made an



Her complexion is like her name. Why? She uses Pozzon's Complexion Powder, and is a hit. For sale by all druggists.

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New York office, 40 Tribune building.  
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Give the name and date of paper you saw this in.



Continued from First Page  
were accustomed to begin their studies with poetical works.

VIII. It was unlawful for the Druids to commit their secrets to writing. The Roman Angurs were sworn to secrecy.

IX. The Druids taught the metempsychosis. This was the belief of the unlearned Romans, and as such is ridiculed by Cicero, Ovid, and Seneca.

X. The Druids discredited much of the stars and the motions; of the magnitude of the world; of the nature of things; and of the greatness and power of the immortal gods. Such speculations employed the Roman clergy, as we learn from Cicero, Plutarch, and Ammianus Marcellinus.

These parallels cover almost every important particular in Druidism stated by Caesar, except the fact of human sacrifice (which doubtless was correctly stated by Caesar in dependence of reference to Roman custom); and though they are not absolutely demonstrative of his dependence on Roman law and institutions in the preparation of his account of the Druids, yet they entail grave suspicion that such was, indeed, the case, and render very doubtful the accuracy of his narrative.

#### THE GODS OF THE DRUIDS.

Caesar, it will be remembered, has told us that the Druids adored Mercury as their chief divinity, and next to him they worshipped Apollo, Mars, Jupiter, and Minerva—their beliefs concerning them being mostly the same as those of other nations. How little reliance can be placed on the accuracy of this statement, is indicated by Max Müller. As Ritson tells us (*Memoirs of the Celts*, 1827, pp. 86, 87, note), "either the superstition or the vanity as well of the Greeks as of the Romans seems to have persuaded them not only of the omnipresence of their peculiar deities, but that they were acknowledged by all other nations," and as Hume says (*Natural History of Religion*, section 5; in *Philosophical Works*, Edinburgh, 1826, iv: 462), "the Greek and Roman travelers and conquerors, without much difficulty, found their own deities everywhere, and said: This is Mercury, that Venus; this Mars, that Neptune; by whatever title the strange gods might be denominated." The author of the *History of the Gauls*, in *Universal History*, London, 1780, xvi. 384, 385, remarks that to acquire a tolerable idea of true Gaulish religion, we should not have recourse to that of the Greeks and Romans, from whom originally they differed as much, not only in this, but in almost all other respects, as possible. "Much worse," continued he, "have they succeeded in this point who have transformed the Gaulish deities into Greek and Roman divinities. \* \* \* We must be aware how we depend too much on those few ancient authors, whether Greeks or Romans, who have occasionally spoken of them. These slight particulars they have left us of Gaulish religion, sufficiently show, that they knew little of it; and that, even in those points in which they do not disagree with one another, they have betrayed such a fondness and partiality for their own, as if they had considered it the mother, and the other as the offspring." "The Greeks and Romans," says Priebe (*Physical History of Mankind*, 1841, iii. 184), "fancied that they recognized the objects of their own worship in the gods adored by all other nations; and when Caesar, therefore, informs us that the Gauls performed divine honors to five of the Roman divinities, we are to understand by the assertion that the five principal objects of adoration among the Celtic people bore some resemblance in their attributes, and in the ceremonial of the worship paid to them, to the Roman gods with whom Caesar identified them." (See *Antiquities of the Middle Ages*, Geography, p. 97.) The learned antiquarian, Thomas Wright, is inclined to believe that Caesar, in collecting information concerning the Druidical religion, "obtained it from different races, German and Celtic, and that he mixed it together without due discrimination. The five deities which he gives to the Gauls seem to be Teutonic (German), the same whose names have been preserved in our modern days of the week. The great god of the Germans was Woden, who is always identified with the Roman Mercury; Jupiter was Thor; Mars was Tullius; Minerva was, no doubt, Frigg; and Caesar's Apollo was perhaps intended for Sater, the god whose name has been preserved in our Saturday." (*The Celt, the Roman and the Saxon*, Philad., 1875, p. 68.)

The presumed Celtic names, in a Latinized form, of some of the principal Druidic divinities, have been handed down to us in classic authors. Lucan, we have seen, names Hesus, Teutates and Taranis, or three of their leading deities, to all whom human sacrifices were offered, and Laetantius names Esus and Teutates as worshipped with human sacrifices. Esus or Hesus is supposed to be the Celtic Mars; Teutates is held to be identified with Mercury; and Taranis is presumed to be Jupiter. Taranis in Gaulic, and Taran in Cymric and Armoric, signify "thunder," and Jupiter being "the thunderer," it is supposed the Celtic god Taranis (or Taranus) was the spirit of the thunder and hence the analogue of Jupiter; (Antiquities of the Middle Ages, 1857, p. 334.) In some copies of Livy, book xxv. chap. 44, the name of *Mercurius Teutates* occurs, and in other copies simply *Mercurius*. In Welsh *Due Tath* means, we are told, the god of traveling, and some think there exists a connection between this and Teutates; others derive the name from two British words, *du-tath* signifying God, the parent or creator. (Priebe's *Physical History of Mankind*, pp. 185, 186; Antiquities of the Middle Ages, p. 1301; Ritson's *Celts*, pp. 87-89, note.) Hesus, also called by Roman authors Hesus and Esus, has been often identified with a certain "Hu the powerful" (*Hu Cadarn*) who figures conspicuously in the traditions of the Welsh or Cymric race. These traditions represent the Cymri as being under the leadership of Hu in their migrations from the East to Western Europe, and in their conquests of Gaul and Britain. "A priest, a warrior, a legislator, and, after death, a god, he united in himself all the attributes requisite for the chief of a theocracy," and he is supposed to have implanted in Gaul and Britain the religious and political system of Druidism. (Antiquities of the Middle Ages, pp. 534, 541, 615.) The identity of Hesus and Hu is disputed, however, by Reynaud (*L'Esprit de la Gaule*, 1866), who claims that Hesus was the type of the Absolute Supreme Being, and quite distinct from Hu, the leader of the Cymric Gauls. Another Gaulic divinity is identified by some with Apollo (Priebe, *Physical History of Mankind*, p. 186), and variously called Bells, Eborac, Markon, Basilides Historion, lib. viii. cap. 3, Bellenus (Julius Capitolinus, Maximian, 22, in *Historia Augusta Scriptores*), Bellenus (Tertullian, *Apology for Christians*, ch. 24, in *Ante-Nicene Library*, xv. 103) Balenus (Antoninus, *De Professore Rudigala*, c. 2) and in inscriptions Bellenus and Bellinus (Martini, *Religion des Gaulois*, i. 370, 381; Ritson's *Celts*, p. 91, note). By some this god is identified with Bel the sun, adored by the Irish and Highland Scotch. (Ritson, loc. cit.) The

Gauls and Britons are also said to have worshipped lakes, the winds, and other nature-deities (Antiquities of the Middle Ages, p. 534; Ritson's *Celts*, pp. 89-94; Richard of Cirencester, in *Six Old English Chronicles*, p. 429).

The above plainly evidences that nothing positive is known of the characteristics of the Druidic divinities, except, perhaps, that they were personifications of the powers and forces of nature, and that bloody human sacrifices stained their altars in profusion. Even their names are doubtful in every instance, as but little dependence can be placed in the confused Latinized forms thereof which we find in classic writers or in Latinized inscriptions.

#### PLINY, THE OAK, AND THE MISTLETOE.

The only authority we have for the statement that the oak was sacred to the Druids, and that the mistletoe upon it was gathered by them with much ceremony, being cut by them in white robes, with a golden sickle, is a single passage in the *Natural History* of Pliny the Younger—a work teeming with inaccuracies, absurdities, and marvelous prodigies. "If one half of the vast bulk of the writings of the Druids has expanded from the passage in Caesar, the other half may trace its inspiration to the still shorter morsel of Pliny; and so a large department of human knowledge has no better foundation than one of the minor marvels told by one of the most credulous writers of the ancient world" (*Edinb. Rev.*, cxviii. 23). "The thrilling accounts of the white robes and the golden sickle," says Max Müller, "belong to Pliny's *Natural History*," by no means a safe authority in such matters" (*Champs*, iii. 241). It is therefore very doubtful whether the Druids really did wear white robes, though it is customary nowadays for them to be always so represented.

It is also doubtful if the oak was held sacred by them. The oak is called *drus* in Greek, and it has been thought that the Greeks were misled by the resemblance in sound between this and the name of the Druids, and so framed a theory about the sacredness of the oak among the Druids. Moreover, in many of the Irish Druidical tales, the mountain-ash is mentioned as sacred, but never the oak, though that tree was common in the country (*Dublin University Magazine*, lxxvi. 529). As regards the mistletoe, it has been noted that though it is occasionally found on the oak in Britain, yet this occurs so rarely that it is difficult to suppose the Druids could have got a supply for their purposes from such a source (Dr. Giles, in *Six Old English Chronicles*, p. 432, note). There is much probability that the white robes, the sacred oak, and still more sacred mistletoe of the Druids, all belong to the realm of the mythical.

#### THE SPIRITUAL HIERARCHY OF THE DRUIDS.

It is commonly believed that the Druidic priests ruled supreme, both in civil and in religious matters, over an extent of country almost rivaling that of Papal Rome at the present day, and a grand, imposing spiritual hierarchy is predicated of them, dating from a remote antiquity, surpassing in the supremacy of its power all similar institutions known to history. This, also, is in all probability more mythical than real. No substantial evidence exists of the actuality of this Druidic hierarchy, with its arch-druid, or pope, and conclaves of minor druids, or colleges of cardinals, wielding omnipotent sway over all matters, civil, political, criminal, legal and theological. The records of history give us no indications of the presence of so powerful a body. "We hear nothing of statesmen endeavoring to conciliate them, and use them as an instrument for political ends, nor, on the other hand, are we told the history of any long contest with their influence, or any weighty blow struck at their existence." It is to the untrustworthy and imperfect account of these exaggerated conceptions of the Druidical power. Subsequent classical authors merely followed Caesar in their reference to the Druidic hierarchy, and as has been shown, the Caesarian narrative cannot be relied upon. Certain it is that Caesar himself, although attributing to them such formidable power, paid not the slightest attention to them, so far as consideration or anxiety for their supposed influence was concerned. In his memorable conquests of Gaul and Britain. It is, therefore, safe to say, that no such power as was attributed to them by Caesar was ever in their hands. (*Edinb. Review*, cxviii. 23).

#### THE SCIENCE AND PHILOSOPHY OF THE DRUIDS.

The asserted scientific and philosophic attainments of the Druids rest upon the same insubstantial foundation as the existence of the Druidic hierarchy, the sacredness of the oak and mistletoe, etc. A short passage in the unvarnished chronicle of Caesar—in which it is related that the Druids instructed the youth concerning the movements of the stars, the extent of the world, and of our earth, the nature of things, and the power and majesty of the gods—is really the only foundation for the stupendous structure reared by the Druidists, in which the Celtic priests are represented as cultivating assiduously nearly all branches of science and philosophy, anticipating our modern savants in the discovery and application of the great scientific truths of the present day. The passages in Strabo, Diodorus Siculus, etc., quoted in part one of this essay, and bearing on this point, are simply copies of Caesar's loose remarks, and have no independent value. There is abundant evidence that the Druidic so-called science was connected with gross superstition and barbarism. Magic and theurgy appear to be the *summum bonum* of their so-called science and philosophy. "Their astronomy," says Priebe, "was connected with notions respecting fate and destined periods. It was in fact rather astrology than anything really constituting science" (*Physical History of Mankind*, iii. 189). The Druidic philosopher was not called from his secluded retreat to "communicate discoveries advantageous to society, the result of his application to natural philosophy or politics; it was not to open new sources of trade and manufactures, or new improvements in legislation; no, it was to behold one of his own species stretched on his back, while dissected with the stroke of a sword, and the philosopher and Yates stood around, and with curious eyes viewed the convulsions of the members, the streaming of the vital fluid, and from the spectacle deducing cruel presages" (*Dubl. Univ. Mag.*, lxxvi. 41). Such was probably the real as against the superstitious science of the Druids.

#### THE TESTIMONY OF AUSONIUS.

"Of all the men of genius of the Old World none could have had a better opportunity of knowing something of the Druids, had they been the mighty hierarchy they are supposed to have been, than Ausonius," a native of Bordeaux in the fourth century. He seems to have traveled a good deal, and was, no doubt, familiar with the town of Dreux,

which, according to Caesar and his Druidic commentators, was "the very Vatican of the great hierarchy of the Druids." Ausonius twice mentions the Druids (see part first of this essay), but not a word relative to their dominant power either then or in former times. They are mentioned by him as the ancestors of two Apollonites or Bellenites, and are spoken of as the obscure past, descent from them being spoken of as if it were from Hercules, Apollo, or Boreas. Ausonius's idea of the Druids was that of a race or caste, in which he is totally at variance with that of Caesar, who says that they were a priest-hood created by education and training, and that their ranks were recruited from without by young men ambitious of participating in their powers and privileges (*Edinb. Rev.*, cxviii. 26, 27).

#### THE WELSH TRIADS AND IRISH BARDS.

The claim that the Triads of the Welsh Bards and the poetical relics of the Irish Bards embody the traditions and philosophy of the Druids has been shown to be baseless. None of these are of any very high antiquity, and there is no evidence that any genuine relics of Druidic lore are found in them. "Although so much has been written on the religion of the Gauls and Britons," says Priebe, "the extent of our real knowledge on this subject is extremely limited. Nothing is more surprising than the confident manner in which many Welsh writers have assumed, and the imposing air of authority with which they lay down positions supported by little or no evidence. Some of these appear to have imagined that they possessed by birthright a claim to be believed on their mere assertion, in all that they have thought fit to dream and invent respecting the opinions of their forefathers. They make an appeal to oral tradition, and pretend that the bards of Wales have handed down among them the esoteric doctrines of the Druids by a perpetual succession from the time when the pagan worship of the ancient Celts was in full prevalence and integrity. That they actually possess such traditional knowledge they have never condescended to furnish the slightest proof. They have indeed the remains of bards, some of which, and particularly the verses Taliesin, contain many obscure passages, which are, like the Sibylline poems, of dark and mysterious import, supposed to be pregnant with mysteries of old mythology, and equally susceptible of almost any interpretation. . . . But the poems of Welsh and Irish bards, composed some centuries after the extinction of the Druids, and long after the establishment of Christianity in Britain, among a people whose intellectual character had been entirely formed upon the model of monkish lore. . . . can hardly be trusted as exhibiting an authentic representation of the primitive mythology of the Gauls" (*Phys. Hist. Mankind*, iii. 183).

#### DRUIDISM IN BRITAIN AND IRELAND.

It is popularly supposed that all over Britain and Ireland in ancient times Druidism reigned supreme, and that serpent-worship was one of the most characteristic phases of the Druidic cult. This belief is almost wholly due to the fanciful speculations of the Druidists of the 18th and 19th centuries, who have erected a stupendous and towering structure of surmises and theory, with scarcely a single indubitable fact upon which to rest it. Touched by the magic wand of scientific verity and critical analysis, the whole mass is dissolved into nothingness. Even the existence anywhere in Britain of Druids at any time rests upon very scanty evidence, and their supposed connection with serpent-worship is based upon still scantier evidence. Pliny's passage concerning the serpents' egg is, says Dr. James Fergusson, "I believe, the only passage in any classical author that connects the Druids with serpents, or by implication would lead us to suspect that some superstition regarding serpents may have existed in Gaul. . . . There are, I believe, only two very short paragraphs in any classical authors which mention Druids in connection with Britain, and not one that mentions serpent worship, and no English author prior, at all events, to the 13th century alludes to either the one or the other. Of the two classical passages, that of Tacitus applies strictly to the Isle of Mona (Anglesea). . . . The other is that in Caesar's Commentaries. [This passage states that the Druidical hierarchy is supposed to have been devised in Britain, and to have been brought over from it into Gaul; and now those who desire to gain a more accurate knowledge of that system generally proceed thither for the purpose of studying it.] Had this slight allusion not slipped from Caesar's pen, there would have been absolutely no evidence of the existence of Druids in England; and after all it hangs upon the value to be assigned to the word 'existimatur.' It is thought or believed! Neither Caesar nor any other Roman ever said he saw a Druid in this country; they never mention their temples or sacred places, and no one ever assisted at their rites. Still, with the paragraph before us, and with the knowledge that the majority of the inhabitants were Celts, it cannot be denied but that Druids may have existed in England, but even then their connection with Serpent Worship rests wholly upon that very apocryphal passage in Pliny. . . . in which he asserts that the Druids used the *anguinum* as a charm." Regarding the existence of Druidism in the Isle of Mona, referred to by Tacitus, Dr. Fergusson continues thus: "When the rebellion was suppressed, the sacred groves in which the human sacrifices had been performed were cut down; and we are led to infer Druidism suppressed. Tacitus then goes on to narrate with infinite more detail the far more important revolt of Boadicea, but—strange to say, in the great national uprising there is absolutely no mention of Druids, either in his narrative or in that of Dion Cassius [Dion Cassius in 62 *Xiphilinus' Abridgment* xlii 1 and 4]. No groves were cut down, no rites abolished, when it was suppressed; and if any legitimate inference can be drawn from such silence, no Druids existed in the more civilized parts of England." Again Dr. Fergusson says, referring to Skene's translation of the four most ancient Welsh poems: "It cannot be said that the word *Druid* does not occur in them, but if we were not looking for it, it is hardly in such a manner as would attract attention, and the part they play is most insignificant, besides it is by no means clear to what age or authority such references really belong." (*Tree and Serpent Worship*, 1868, pp. 27, 28, 29 and 30, note.)

"Instead of being general throughout the country [Britain]," says Thomas Moore, ". . . the existence of Druidism appears to have been confined to a few particular spots; and the chief seat of its strength and magnificence lay in the region nearest to the shores of Ireland, North Wales [Isle of Mona]. It was then alone, as is manifested from their own accounts, and from the awe and terror with which it is said, the novelty of the sight affected them, that the Romans encountered any Druids during their whole stay in Britain; nor did Caesar, who dwells so particularly upon the Druids of Gaul, and even mentions the

prevalent notion that they had originated in Britain, even hint, that while in that country, he had either met with any of their order, or been able to collect any information concerning their tenets or rites" (*History of Ireland*, p. 75). "Strabo, Pomponius Mela, Pliny, and Sabinus, all of whom speak of its [Druidism's] existence in Gaul with astonishment and abhorrence, seem not to have heard of any part of Britain in which it prevailed." Pliny, however, speaks of Britain as so entirely devoted to magic in his time, as to seem to have instructed the Persians; but his expressions are so vague and general, that they cannot relate to Druidism exclusively. "No mention is made of Druids in any other part of Britain [except Mona]; though had Agricola collected any information respecting them, or met with any traces of their worship, during his expedition into Scotland, we cannot suppose that Tacitus would have neglected to notice them in his life of that general. As the Druidical superstitions were so singular and so monstrous, we may consider ourselves justified in regarding the silence of the ancient writers respecting them as a sufficient proof that they did not exist in the countries which they describe" (*Edinb. Review*, iv. 393). Ritson tells us that "it is also pretended that there were Druids in Ireland; but no ancient authority can be produced for the assertion" (*Celts*, pp. 23, 105). Instead of Gaul having received Druidism from Britain as Caesar supposes, the converse is generally regarded as nearer the truth. Being more or less completely suppressed in Gaul, it is thought that its survivors carried it to the coasts of Britain, but that it did not penetrate to the interior of that country, and perhaps it may also have gained some footing in Ireland; but on these points nothing positive is known. Tacitus states that the inhabitants of Britain that are nearest to Gaul resembles the Gauls; that it is probable the Gauls originally took possession of the neighboring coasts; and that the sacred rites and superstitions of the Gauls were discernible among these Britons (Tacitus, *Agricola*, xi.—*Works* Oxford transl. ii. 356; Wright's *Celt. Roman and Saxon*, p. 68; Caesar's *Commentaries*, Bohn, p. 147, note; Suetonius, *Lives of the Caesars*, Bohn, p. 318, note). The chapter in Gerald Massey's *Book of the Beginnings*, i. 311-359, entitled "Egyptian Deities in the British Isles," is almost wholly based, so far as the existence of Druids in Britain is concerned, upon the Welsh triads and bards, which, as has been shown, have no archaeological value, and upon the unsubstantial assumption, fancies, and mistakes of modern Druidists like Davies, the writings of whom are entirely destitute of any scientific value.

(Conclusion next week.)

#### TWO GHOST STORIES.

One of them in the Process of Evolution and the Other Completed.

This part of Burlington county, Cream Ridge, N. J., has in process of production a ghost story with notable modern improvements. A few nights ago a party of four persons driving along a country road near Ellisdale, saw the figure of a man standing by the roadside ahead of them, motionless. It neither moved nor spoke as they passed it, and each noticed that it was headless. The negro driver lashed his horses into a gallop. The others looked back, but there was nothing to be seen on the spot where the headless man had been standing. All agreed that the figure had on a white shirt and red suspenders, and was without a head. It was seen distinctly in the moonlight.

Hard-headed farmers laugh at the ghost idea, and say that the figure was either a scarecrow set up by boys, or a tramp who had temporarily removed his head to rest his shoulders. Half a dozen negro farm hands, however, have already succeeded in remembering that they have met the same headless phantom in lonely roads and dark corners of the woods recently, and as soon as somebody can think of a murder to fit, an elaborate and highly ornate ghost story will be ready for publication.

The interest over the headless phantom of Ellisdale has revived a story of a few years ago, when two eminently respectable citizens, driving a young colt along a narrow road with a steep embankment on either side, saw another horse and buggy coming toward them at a terrible gait. To avoid a collision they sang out lustily to the approaching driver, and just as he had almost met them, his horse turned sharply, dashed up the bank, and disappeared. The gentlemen stopped, and getting out, went up the bank to apologize to the other driver, but scuttled down again and drove off at a gallop when they found the bank crowned to the very edge with a thick growth of pines, into which a horse could by no means have penetrated. It was a case of Flying Dutchmen on wheels. They endeavored to keep the story quiet, but it leaked out, and several other persons testified to having seen the same mysterious vehicle disappear before their eyes, on roads in the same vicinity, just as it was about to run into them. A man driving along near there several years before, it was said, had been shot from an ambush.—*Ex.*

Some curious details regarding the communion services in olden time have just been developed. One noticeable thing was the quantity of claret and Burgundy consumed. In 1590 there were used at the first communion a puncheon and nine gallons, and at the second a puncheon and six and a half gallons. The total cost was five hundred and ten dollars. In 1656 the corporation of Glasgow paid for the same purpose as much as eight hundred dollars.

The North, Central and South American Exposition at New Orleans, opens on the 10th of November. The day is intended to be a tribute to peace and good will between the various nations of the three Americas.

Thirteen years ago a Mr. Watkins went to the city of Gaudalajara, Mexico, as a Protestant missionary, and found no one to welcome him. At the end of the year he had sixteen converts. Now there are sixteen hundred members of Protestant churches in the neighborhood. The city itself contains nearly 100,000 people, and now has street railways, electric lights, telephone service, etc., though not yet connected with the capital by rail.

In the *British Medical Journal*, Dr. Fothergill says that a patient dying of exhaustion is generally dying of starvation. "We give him beef tea, calf's foot jelly, alcohol, seltzer, and milk; that is, a small quantity of sugar of milk and some fat. But the jelly is the poorest sort of food, and the beef tea a mere stimulant. The popular belief that beef tea contains 'the very strength of the beef,' is a terrible error; it has no food value."

After Hartnet, the doomed man in Columbus, O., had shaved during the afternoon, he ordered a pair of sneak slippers, in which he wished to be hung, and, after trying them on and putting on his clothes, said every thing was now ready with the exception of combing his hair. As evening approached the prisoner was taken from the execution department and given an opportunity to see the last sunset for him on earth. With attendants he passed down the corridors, along the entire range of the cells, and across at the rear of the main office and up into the hallway of the new range of cells on the west. He ascended to the battlement overlooking the city and housetops to the west, and gazed intently for a time on the sinking orb of day, and when the sun had finally passed from view and a halo lit up the western sky, the attendants expected to hear Hartnet say something regarding his last view of day, mingled with regret over his fate, but they were somewhat surprised to hear Hartnet say: "When that goes down again I will be flying about among the little angels."

The dying act of Jumbo, if the newspaper reports are reliable, would indicate that a large spirit occupied that massive body. When he realized that the freight train was bearing down upon him at a thundering rate he made a rush for the baby elephant, "Tom Thumb," that accompanied him, and grasping him in his trunk he threw him away across the track as if he had been a kitten and then tried to get out of the way himself, but it was too late and he was crushed by the engine. It would seem as if the universe could not afford to spare a soul that was willing to lose its earthly life in trying to save another, even though that soul belonged to an elephant.—*Unity.*

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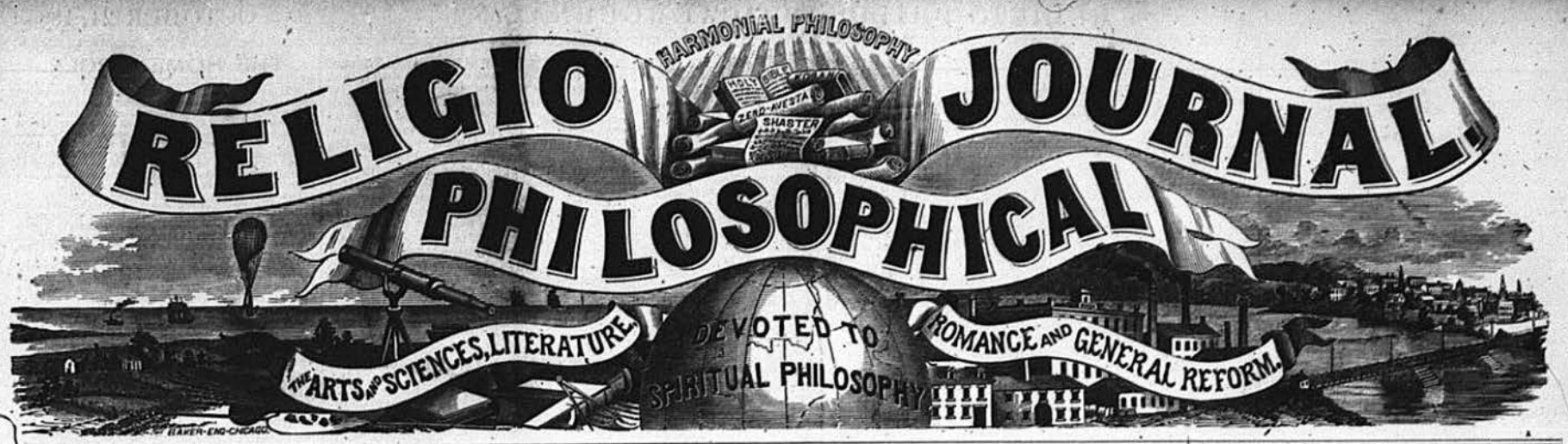
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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"The Occult World"—Theosophy.

To the Editor of the Religio-Philosophical Journal:

I have just carefully read "The Occult World," by A. P. Sinnett, which a friend in Boston gave me last summer. Both in his own English home and in this country the books of Mr. Sinnett have gained such a reputation, as his eloquent style and his ability would naturally command among a class of intelligent readers who are looking out beyond the common range of thought. He is a devoted member of the Theosophical Society, a personal friend of Madame Blavatsky, has spent some time in Hindostan, and there learned something of the occult lore of which he tells us. The "adepts" and "mahatmas" he has met, and the mysterious "Koot Hoomi" has sent him letters through the air. All the marvels he narrates are, of course, doubted by many, and I cannot say that I could accept them all, but for the argument sake, we will grant them to be true. His own sincerity is apparent; his devoted earnestness and ingenious arguments enlist and interest the reader. The conclusion he reaches is that these marvels are the work of the human will and wisdom of persons on this earth, natural results of that mastery over the occult forces and obedient material objects in nature which the mind of man, or rather the inmost spirit of men, attains by such exalted training and such culture in spiritual science as the secluded Indian "adepts" in Thibet and among the Himalayan mountains have made the end and object of their lives. This theory rules out the agency of spiritual beings from the life beyond, exalts the powers of the human spirit while in these earthly bodies, but ignores their powers when the same spirit is master of the celestial body in the life beyond. This theory of Theosophy ignores Spiritualism, has nothing to do with spirit presence or power, save of spirits still in their mortal forms, and does not bring the blessed immortals near us, or recognize their presence.

Spiritualism recognizes the wonderful powers in man, gives the facts of clairvoyance, magnetism and psychometry as evidence of them, and grants that, in this life on earth a higher culture will develop new mastery over nature. So far it agrees with theosophy, but where this stops, Spiritualism goes on, recognizes the growth of our interior faculties in the life beyond, and gives us the wonderful facts of spirit presence and power as proofs of that growth. Theosophy has its uses, but is narrow in its range. Spiritualism has larger and richer uses and far wider range. It includes all of theosophy that is of any moment, as the greater includes the less.

This error and narrowness in the theory of theosophy is my main object of criticism, and a word is needed on it because there is a class of persons whose inner life is being awakened, but who, disliking Spiritualism, would find some other way to account for its facts, and turn to the glowing prayer of Sinnett and the finely drawn theorizing and striking facts of other theosophists for relief. This may serve them for a time, but when that narrower realm is traversed, their souls will begin to ask, "What is beyond?" and only Spiritualism can give answer.

Mr. Sinnett gives us many "occult phenomena"—rings, rings of bells, voices in the air, "astral bodies," transmission of distant objects, etc.—but these are such, many of them, as I have met in my thirty years of investigation, or such as Spiritualists are familiar with, and therefore need not be disputed.

Evidently in his mind occult phenomena are far greater than those of Spiritualism, and the philosophy of the theosophy and of the Asiatic "adepts" with whom they are in sympathy, is the grand rounding out of a sublime system, compared to which the spiritual philosophy is crude and shallow. In narrating a remarkable fact he says: "Every Spiritualist will recognize that the

transport of a letter (through the air) from a ship at sea to Bombay, and thence to Calcutta, with a definite object and in accord with the pre-arranged plan, is something quite outside the experience of mediumship.

On board that ship was Mr. Eglington, of London, a medium whose personal excellence and capacity our author grants, and whose presence and acts were part of this "pre-arranged plan." Who can say that it was not a part of his "experience of mediumship," as well as of the occult experience of certain theosophists?

A deep sense of the superiority of Hindu "adepts" over all others is apparent. On page 86 we are told: "There is no clairvoyance of which the western world has any knowledge, comparable in its vivid intensity to the clairvoyance of an adept in occultism." A rash assertion this! With no wish to lessen the real merits of these excellent Hindus, I must say that no fact he brings of their clairvoyant vision at all transcends facts of like kind I have witnessed in this country. But it is not of highest consequence whether the best clairvoyance is in New York or in the Himalayas, the faculty inheres in the race, as do other spiritual faculties. The theosophist recognizes it in this life and would cultivate it here; the Spiritualist recognizes it, too, in the great hereafter, an illustration of the wider range of the latter. Mr. Sinnett says: "The phenomena and experiences of Spiritualists are facts, but theosophy brings on the scene a new interpretation of these facts." That "new interpretation" is that spirits in these mortal forms produce and control these phenomena and not spirits from the higher life. The "adepts" who work these wonders are an ancient brotherhood so secluded and secret, that their very existence is in doubt in many minds. That existence I will grant, bearing in mind that personal safety, vulgar prejudices and European scoffs may have led them to this esoteric career, and no doubt, their personal purity, solitary thought and interior culture may have developed high powers and wide reach of subtle influence, and the Hindu temperament and atmosphere may favor their researches. Allowing this much leaves me still free to agree or disagree with certain statements of Mr. Sinnett. Speaking of the unwillingness of Spiritualists to give up their conception of the source and causes of these phenomena, he says:

"It is only by a prolonged intercourse with the Brothers (the 'adepts'), that a conviction grows up in the mind that, as regards spiritual science, they cannot be in error.... The great Brother to whom this work is dedicated ('The Mahatma Koot Hoomi,' see dedication page) is, at all events, a living man, with faculties and powers of that entirely abnormal kind which Spiritualists have hitherto conceived to be merely in beings belonging to a superior scheme of existence."

These mysterious brothers "cannot be in error," we are told, the emphasizing italic word being Mr. Sinnett's. Must reason, and intuition, and conscience, bow to the mahatmas? Have we a Hindoo Pope? Dangerous ground this! To answer this, and also the assertion that Spiritualists have heretofore conceived certain "entirely abnormal" faculties and powers to inhere merely in beings from the higher life, I write a word from an article of my own on Home-Circles, written before I knew aught of theosophic views, and giving not merely my ideas but those of many of the best Spiritualists:

"To sit in circles, or to witness the best mediumship, as many would eagerly looking for some test of spirit-presence, but paying no heed, and giving no thought to the wondrous powers of the spirit in us, is of small benefit—often a positive injury."

To consult the spiritual intelligences as infallible authority, or to ask their help and weakly and blindly to rely on them in matters of selfish gain or of ordinary life, is unwise and unavailing. No voice of angels which contradicts the reason and intuition of man is to be heeded, for they are fallible like ourselves—often wiser, yet liable to err.

We must always bear in mind that we are dealing with human beings who come back to us from a higher realm of the eternal life. We are spirits clad in mortal bodies; they are spirits clad in incorruptible and immortal bodies, too fine for our dull corporeal eyes to see. Some of those who come back are below us in honesty and intelligence, others are above us; they all gain and grow in grace in the higher light of their abiding place. The angel is the man reaching toward wisdom and love and harmony—glorious and majestic, yet not infallible. There are no angels save the spirits of just men and gracious, true women. Their highest faculties and greatest powers are but the development of like faculties which are in germ in us. Clairvoyance, for instance, is the spiritual sight, not dependent on our outward eyes, but most perfect when those are closed. We get glimpses of clairvoyance here; it may be the common vision of the life beyond.

While the circle should be open and friendly to the Spirit-world, it can also be a school of psychology or spiritual science—a magnet to know more of psychometry, clairvoyance, magnetism, the gift of healing, and all subtle and far-reaching faculties in ourselves. Thus we shall learn a new self-reliance, discover wonderful results of our own powers, and yet witness the finest spirit manifestations, gain the highest spiritual communion, and learn that the spirit world above us is best understood by those who know most of the spirit life within us.

Intelligent Spiritualists can be the best psychological students. They have, indeed, the only basis for a rational psychology, such as the world needs. Plainly enough Mr. Sinnett does not understand those whom he mistakes; but, more than this, he gives us a letter which came to him in some occult way from Koot Hoomi, his most venerated "adept" teacher, who says the Spiritualists have made their spiritual spheres "a future life that the true philosopher would rather avoid than court." Koot Hoomi is in the dark as well as his devotees—the blind leading the blind. This conceit is quite absurd, and quite like what

we hear from the bigots of science and dogmatic theology.

The criticism in this book of the strong tendency among some Spiritualists to ignore the interior powers of man, and to attribute all so-called abnormal phenomena—facts such as our present science cannot account for—to spirits beyond the veil, are good and needed. To ignore or belittle the spirit in a man is an error to be avoided. No doubt we shall come to see that a portion of what are now considered spirit phenomena will be found to have their source within us here; but that will leave another portion for the source of which we must look up to the blessed immortals, emigrants from our homes to the "many mansions" prepared above.

Mr. Sinnett well says: "In themselves, abnormal phenomena, accomplished by the will-power of living men, must be intensely interesting for every one endowed with an honest love of science. They open out new scientific horizons.... faculties will be acquired.... that will bring the outworks of science a step or two nearer the comprehension of some of the phenomena I have described. And meanwhile it seems to me very interesting to get a glimpse beforehand of achievements which we should probably find engaging the eager attention of a future generation, if we really could, as Tennyson suggests:

"Sleep through terms of mighty wars  
And wake on science grown to more,  
On secrets of the brain, the stars  
As wild as aught of fairy lore."

He writes well also of the possibility, the accomplished fact, indeed, among adepts, of acquiring "the power of cognizing events by other means than the material senses," and of the bigoted skepticism of inductive science touching all which its little yardstick cannot measure or its clumsy retorts analyze. Much to awaken deeper thought and give clearer insight is in these pages, and the merits of the able author I cheerfully admit and commend, while differing from his main conclusion, but that difference I am in duty bound to emphasize, for it is not merely his conclusion and theory but that of the theosophists whom he represents, which I hold to be absurd and erroneous.

He, a representative theosophist, gives us certain fine teachings and sundry wonderful occult facts, and accredits teachings and facts to certain Hindu "adepts," and to "The Mahatma Koot Hoomi," leading us to attribute all like inspirations and powers to man on this earth and in these mortal bodies, but greatly exalted by self-purified discipline and interior thought. This rules out any agency of people from the life beyond, and while recognizing and commending spiritual culture and growth in this life, is silent touching such growth beyond the change called death. This ignores Spiritualism, save to belittle it by comparison, and would put itself instead of, and supplant, the whole spiritual movement and put out the light kindled for us by our immortal friends and brothers. Theosophy is indeed the unphilosophical absurdity of demonstrating man's occult powers while in this life on earth, and asking for their growth and recognition while ignoring any demonstration of like powers in man in the life beyond, as shown by the facts of spirit presence and influence. Man can do great things in occult ways while here, but nothing when he has gone to the higher life! Signs and wonders go out from "adepts" among the Himalayan snows, and reach to Bombay and far out on the Indian ocean, but let that "adept" emigrate to the Summer-land and if a poor Spiritualist thinks any like or greater signs and wonders come from him, they have "mistaken, grotesquely perverted views and notions"—so says the mystical Koot Hoomi to his disciple Sinnett. Whatever theosophy may teach or accomplish in illustrating and enlarging man's inner life and the virtues and powers that go out therefrom in well, and the discriminating student will accept that work, but will reject the follies which are attached to it, and will especially see how absurd it is that the less can supplant the greater or a sign of a part make our view of the whole more complete.

For "clearer sight and larger view," we must turn to the higher aspects of Spiritualism, where we find life and immortality one, the inner life and spiritual faculties of man both here and hereafter recognized, his great works here seen as promise of still greater hereafter, his human presence on earth as promise of his spirit-presence and power, felt or seen as he comes back to us from his higher home. The great question of our day is, "What of the immortal life?" To that theosophy gives no answer, or possibly dimly hints of "previous or future births," in the old shadowy Hindoo way. As a stepping stone toward Spiritualism it may be of some use; as a home for the soul, narrow and shadowy; as an answer to the great question of our destiny, of no satisfactory light or scope, and without vital life or inspiring assurance.

I have written with respect for the integrity and intelligence of Mr. Sinnett, and have granted the general truth of his statements. I am, however, compelled to say that the effort of himself and "Koot Hoomi," page 291, etc., to clear up a charge of plagiarism, the copying by Koot Hoomi in one of his occult letters from a previous speech of Henry Middle at Lake Placid Camp Meeting, is to me quite lame and inconsequential. Since he rests the correctness of his narrations of facts a good deal on Madame Blavatsky and the "Mahatma," I must also say that I have never had faith in the reliable integrity of that woman whose writings and acts I have sought to approach without prejudice. If there be foundation for the statements of

W. E. Coleman, lately published in the RELIGIO-PHILOSOPHICAL JOURNAL, and apparently clearly proved, we must find both Madame Blavatsky and Koot Hoomi quite crooked or mythical, and this would lessen the weight of a good part of Mr. Sinnett's narratives. But my main object is to show that Theosophy, as expounded in Asia by Mr. Sinnett and others, while it attributes such great occult powers to men in the body, yet ignores like powers in men coming back from the higher life, hardly tells us that they do come back or that there is a life beyond, and leaves us in Indian fog as to our immortal personality—cannot meet the needs of our day and cannot fill the place of Spiritualism.

Detroit, Mich. G. B. STEBBINS.

THE PRAYER PROBLEM.

The Rev. R. Heber Newton tries to Solve it.

The Rev. R. Heber Newton lately preached a sermon on "The Physical Problem of Prayer," which is worthy of careful perusal. He argued against the gross, unsympathetic view of the mere materialist, and sought to show by the elasticity of nature and the power of mind over matter how what the ignorant might call miraculous results could be produced by the intelligent application of natural laws, which were capable of infinite combination. Mr. Newton said: Can prayer avail in this realm of physics? Is there any room for it amid the mechanism of Nature? Is it reasonable for the sick man to pray for health, for the people of a land consumed with drought to pray for rain, for men and women in circumstances of danger to pray for rescue? To answer such questions and find the key to the physical problem of prayer, we must take a rather roundabout course and philosophize a little. The nature of which we speak so much nowadays means only this—"the sphere of uniform sequence." It is the sphere in which things happen, as we say, uniformly; where effect follows the cause with invariable certainty, in unbroken order; so that we have learned to rely on this order with an unquestioning assurance. Thus we can see what is meant by a law of nature; not the how or the why of any fact, but the fact itself. Law is the something settled, sure, fixed, upon which we can count. We live amid a reign of law. But I ask you to note that this uniformity of nature is no iron rigidity, even in this little world of ours. Two laws may and do combine to produce a certain result. That which would have followed from the action of one law alone does not follow in that case. There is an element introduced, not indeed of lawlessness and disorder, but of surprise to him who has heretofore only observed the action of either law alone. Nature proves thus to be what the Duke of Argyll calls "a variable compound of unvariable forces." The whole course of science is a disclosure to us of an ever-widening circle of laws, of laws and forces whose existence and action had been at one time wholly unrealized. Anything possible, therefore, to a reasonable science, is to settle down upon one's knowledge of Nature and say, "Now I know just what is going to happen." While there is this reign of law there is a good deal of freedom under law, especially in the upper ranks of life.

THE WILL SUPERIOR TO PHYSICAL LAW.

The human will cannot be reduced to terms of physical law. It is practically self-determining. This realm of freedom is what we mean by the supernatural—that which is above the realms of nature, above the sphere where a rigid uniform order reigns. Here is a new factor entering into the sum total of the physical factors of nature. A power moving in a sphere which is above the sphere of fixed and uniform action, yet in close relation to it, infringing upon it, must effect its process mightily. Civilization demonstrates this action of the mind and will upon the physical order. Man masters physical law and uses it to do his will. He never violates it. He never suspends it. He simply combines laws to produce that which, without such a combination, would have been impossible. Such a result is, in the only sense in which the world has any legitimate place in our vocabulary, a miracle. If man has the power, it would be the height of folly to deny such power to other beings higher than man in the scale of creation, if such there be.

Plainly some power does thus use Nature, even as man uses it, to develop theories of life by combining physical forces and laws. This is what we mean by evolution. The human mind has never rested in the thought that man as we see him upon our earth is the highest form of existence short of God himself. Between himself and the Most High he has seen in varying forms the figures of superhuman beings; the spirits of the departed, in whom all races have believed, the angels of the Grecian Olympus, where the divinities of the world were believed to be much to indicate the probability that there are such intelligences higher than human beings. The belief in the continued existence in higher forms of those who have once lived upon the earth is the oldest and most persistent faith of man's soul. If that faith be founded upon reality, there must be in existence human intelligences developed to what would seem to us superhuman powers, beings no less capable than we are of adapting the laws and forces of physical nature to the purposes of mind, but as much more competent to manipulate those laws and forces, as their minds are more fully de-

veloped and their energies less hampered by material organization. Whatever we make of the phenomenon of Spiritualism, it is certainly a singular fact that all the higher testimony, professedly born from the spirit-world concerning the problem of prayer, holds out the clew to that problem in this view of creation. Such communications unite in declaring that prayer draws to the aid of man unseen intelligences that are vastly more capable of affecting physical processes than is man himself, and who do thus use nature to bring about results that to man appear rightly as answers to prayer.

MANIFESTLY SHEER AND PALPABLE FOLLY.

It would be a palpable folly then, in the face of such action of man as is every day illustrated, to affirm of the Omnipotent that he cannot use the physical laws and processes to accomplish the purpose of His will, or to affirm of the beings higher than man in the scale of creation that they cannot use the physical processes and laws to carry out their designs. Yet, granting such possibilities, the whole difficulty of the physical problem of prayers disappears. Is it a superstition that man can answer his own prayers for health when he takes quinine to destroy malarial germs? He is doing the very thing which we are sometimes told it is folly for him to imagine any other being as doing—doing what some would have it as an interference with the uniformity of nature. He is simply overruling the action of nature's lower forces by the action of its higher forces and making matter do the will of man. If man can answer his own prayer for health, why should it be superstition to believe that such prayer can be answered by angels; by the immortal ones; by God himself? It is a superstition to believe a man can answer a prayer for rain. Not long since a savant offered the French Government to contract for a supply of rain in any province afflicted by drought, at so much a square mile. If the French savant could have been supplied with enough cannon and powder he felt reasonably sure of fulfilling his contract. We may yet have among the departments of well-developed Governments a bureau of what Homer would have called "rain-compellers." Are the higher intelligences, which we believe to be possible in creation, less capable of acting upon the electrical conditions of the atmosphere than we are? Mr. Tyndall wrote, "without a disturbance of natural law, quite as serious as the stopping of an eclipse, or the rolling of the St. Lawrence up the falls of Niagara, no act of humiliation, individual or national, could call one shower from Heaven or deflect towards us a single beam of the sun."

The eloquent physicist appears to me to make, with characteristic impulsiveness, the error so natural to those who have taken to the revolution of the uniformity of nature and have been dazzled by its splendor. Give such cast-iron uniformity in nature, and it is inconceivable how it could continue in order through one single day, with the willful and erratic actions of the myriads of men who exist upon our earth. If I plant a park of artillery in a certain suburb and fire away until I have induced rain, have I endangered the constitution of nature? There is in truth no such mechanical uniformity of nature as is imagined when these dire consequences are predicted of the physical action of prayer.

WE NEED NOT FEAR AT ALL ALARMED.

Fortunately for us, nature is sufficiently elastic to allow of all sorts of apparent anomalies without disordering the majestic movements of creation. There are so many and such varied forces and laws at work in nature that combinations are possible which seem to us impossible, and results perfectly natural which seem to us wholly miraculous. We trust the Most High to know what He is doing with His own forces, and not concern ourselves about the consequences of such action of mind upon matter as we ourselves employ every day. We are children yet, and know little of the mystery of the laws of nature, concerning which we praise so glibly. As we learn more we shall grow more humble and believing as fully as now in the reign of law, but believing, as now, we are afraid to trust in that vision of the seer, "Conscious law is the King of Kings." Let it be enough for us that we may see reason to look calmly in the face of that fearful spectre which has stolen in upon us as the shadow of physical science, and that we can reassure ourselves that it is only a spectre. Science is doubtless right in her revelation of the uniformity of law. We must not deny the truth which God is teaching us through this nineteenth century prophet. It is invaluable to us, not for our secular affairs alone, but for our religion quite as well. Out of it will issue in due time a nobler and more rational faith, a faith happily purged of the superstitions and follies and accursed horrors which blighted the earth in the name of Heaven.

Only we may well be cautious in drawing our conclusions from this gospel of law. They may be the most absolute and universal reign of law, and yet the power in whom we live be no iron fist, but a free spirit, while the uniformity of nature may find a place for the throbbings of love to pulse forth the energies of the will, in the ministries of helpfulness. Fearful as were the Calvinists, God, the physicist's nature, may be a yet more fearful power. There was room in the heart of a Jehovah for pity, even amid His wrath. The fear of woe might touch his sympathies. He might be moved to stay his glittering sword. But there is no moving the nature before which the materialist stands in awe.

Continued on Eighth Page.



For the Religio-Philosophical Journal.  
THE DRUIDS.

## A Critico-Historical Sketch.

BY WM. EMMETTE COLEMAN.

## PART II.

## (CONCLUSION.)

## THE SO-CALLED DRUIDICAL STONE MONUMENTS.

There is not a particle of trustworthy evidence that the so-called Druid stone of England and other countries have the most remote connection with the Druids in any manner, form or shape. Upon this subject Dr. Jas. Fergusson, one of the first, if not the first, of living authorities in the world in architectural archaeology, says: "What is the evidence on which the Druidical origin of such monuments as Stonehenge and Avebury have been assumed? The answer fortunately is simple—absolutely none. It never was pretended that any direct testimony existed, and the negative evidence is perfectly complete. No ancient authority, no one in fact, prior to the invention of printing, ever refers to any stones or stone temples, circular or in any other form, as connected with the worship of the Druids or of the Celts. On the other hand, every tradition that exists, whatever their value may be, points to the Arthurian age as that to which they owe their origin. If it is further asked, what evidence there is to connect these temples with Serpent Worship, exactly the same answer must be given—not one tittle has yet been adduced" (*Tree and Serpent Worship*, p. 30). The absurdities of Stukeley and others concerning Stonehenge, Avebury, Carnac and the other rude stone monuments of Britain and France are now thoroughly overthrown by archaeological science. "Men of science," says Fergusson, "do not now pretend to see Druids sacrificing their bleeding victims on the altar at Stonehenge, nor to be able to trace the folds of the divine serpent through miles of upright stones at Carnac or at Avebury" (*Rude Stone Monuments*, p. 1). It is now completely established that, instead of being Druidical temples, altars, or places of sacrifice and worship, the great preponderance of the stone monuments, dolmens, cromlechs, cairns, menhirs, etc., were places of sepulchral deposit or burying places; and of the remainder there is nothing at all connecting them in any manner with Druidical worship. Of those not proved to have been sepulchral in character, some may have been cenotaphs, or simply monuments, such as we erect to our great men—not necessarily where the bodies are laid. Some stones and some tumuli may have been erected to commemorate events, and some mounds certainly were erected as 'Motes' or 'Things'—places of judgment or assembly. In like manner some circles may have been originally, or may afterward have been used as places of assembly, or may have been what may be more properly called temples of the dead, than tombs. These, however, certainly are the exceptions. The ruling order throughout is still a sepulchre" (Fergusson's *Rude Stone Monuments*, p. 26). Celtic sepulchral tumuli are known as barrows, and were sometimes mounds of earth raised over the dead bodies; as such they were often surrounded by a circle of stones, set upright in the ground. These circles often remain to the present day in different parts of the British Isles, and the barrow or mound having disappeared, are usually called Druidical circles. In the case of the more colossal of the sepulchral stone structures, the mounds having been removed, and the megalithic structures allowed to remain; "they have an imposing and solemn appearance, and seem almost to excuse the play of imagination indulged in by our early antiquarians in naming them Cromlechs, and in giving to them a false interest by making them out to be 'Druids' Altars'—altars on which the Druids made their sacrifices. Researches which have been made in recent times show the absurdity of all this, and prove beyond doubt that the cromlechs are neither more nor less than sepulchral chambers denuded of their mounds" (Jewitt's *Grave mounds and their Contents*, London, 1870, pp. 4, 6, 10, 50, 51). "Cromlechs are found in England, Wales, Scotland, Ireland, the Channel Islands, France, Spain, Germany, Denmark, and some other countries of Europe; in Hindustan, and elsewhere in Asia and in America.... In a good many instances, cromlechs have been discovered in the heart of earthen mounds or barrows. In such cases, the rude chamber or enclosure of the C. is found to contain sepulchral remains, such as skeletons or urns, together with weapons or ornaments generally of stone or bone, fragments of pottery, and bones of animals. Similar remains have been found in the chambers of cromlechs not known to have been at any time crowned by barrows. These facts have led modern archaeologists to believe that the C. was a sepulchral monument. The theory of the older antiquaries that C. was a druidical altar, is without any foundation in what has been recorded of the druidical worship by trustworthy writers" (*Chamber's Encyclopedia*, article "Cromlech"). "As skeletons have been found under some of the cromlechs," says Max Mueller, "there can be little doubt that the chambers inclosed by them... were intended to receive the remains of the dead, and to perpetuate their memory" (*Chips*, iii. 296). "Our antiquaries," says Wright, "have given to them, (the cromlechs) every sort of absurd explanation, the most general of which was that which made them Druids' altars. But recent researches have left no room for doubt that they are all sepulchral chambers denuded of their mounds. In fact they have been found with their original coverings in the Channel Islands, in Brittany, in Ireland, and in England.... The ground around Stonehenge is covered with barrows, and was evidently the cemetery of a very extensive tribe.... The earliest existing legends relating to it describe it as a monument raised to the memory of the dead.... At no great distance from the outer circle of Avebury is a fine cromlech with its attendant circle of stones" (*The Celt, the Roman, and the Saxon*, pp. 70, 72, 80, 83). "There was a time," says Rev. Aug. J. Thibaud, S. J., in his *Irish Race in the Past and Present*, N. Y., 1873, pp. 70, 71, "when all the large cromlechs which abound in the island (Ireland) were believed to be sacrificial stones.... After many investigations around and under cromlechs of all sizes, it is now admitted by all well-informed antiquaries, that they had no connection with sacrifices of any kind. They were merely monuments raised over the buried bodies of chieftains and heroes.... Nothing connected with religious rites of any description has met the eyes of the learned seekers after truth."

ter they had come in contact with the Romans, during the first ten centuries of the Christian era; the megalithic structures of Stonehenge and Avebury, and the minor little antiquities of Aylesford, Ashdrun and others, were erected in commemoration of decisive battles fought in their vicinity and of the slain heroes there interred; and that nine-tenths, if not all, of the rockings which play so important a part in the forms of Druidical worship, invented by Stukeley, Horsfall, and other antiquaries of the last century, are merely natural phenomena, entirely disconnected with any religious rites or observances.

## THE DRUIDSSES.

It is very difficult to attain to any accurate or correct knowledge concerning the so-called Druidesses, the statements both of ancient and modern writers relative to these supposed Celtic prophetesses being vague, conflicting, and confused. The only indisputable references to female Druids appear to be passing allusions of Lanpridius and Vopiscus to certain asserted prophecies made by them concerning the Roman emperors, Alexander Severus, Aurelian, and Diocletian (*Ritson's Celts*, p. 69, note; Pritchard's *Physical History of Man*, iii. 177; Antiquary's *and Medial Geography*, p. 94); but these authors give no particulars of the Druidesses, simply designating them as such, without further description. Certain modern writers have, on the slenderest foundations, described minutely the several classes of the supposed Druidesses. We have been told that there were three classes, the chief of them being those who lived in perpetual virginity and were thought to possess the spirit of prophecy. The second were those who though married were only allowed to assume conjugal relations with their husbands once a year—their business being to assist the Druids at their religious functions. The third were a kind of servants or attendants upon the others. Again we are told of others assisting at nocturnal rites, with their naked bodies painted black, hair disheveled, and abandoning themselves to transports of fury. Their favorite resort was the Island of Sena and a nameless islet opposite the mouth of the Loire, where once a year they pulled down and rebuilt the roof of the temple; but if by chance one let fall a part of the sacred materials, she was torn in pieces, amid frantic dances, regarded by the Greeks as akin to the Bacchantes or orgies or Samothrace (*Universal History*, Ancient, xvi. 407; Appleton's *Cyclopædia*, vi. 269; Higgins's *Celtic Druids*, pp. 187, 188).

No authorities are cited by the writers naming the several classes of Druidesses, for their statements on the subject, and after a careful search I am unable to find the least trace of any information thereupon in any classic or reliable modern author; so the whole thing may be dismissed as imaginary. The foundation for the story of existence of Druidesses on the two islands above referred to is this: (1) Pomponius Mela relates that in the Island of Sena, opposite the Osismian coast, in Bretagne, dwelt nine Gallic priestesses, called Senne, who lived in perpetual virginity, and were gifted with various supernatural powers, including a knowledge of futurity (*Six Old English Chronicles*, p. 463); and (2) Strabo relates that it is said that a small island opposite to the Loire's outlet was inhabited by Samnite women who are Bacchantes, appeasing Bacchus by mysteries and sacrifices, and who once a year reared the temple, and tear in pieces she who lets any of the materials fall, etc. Strabo also informs us that Artemidorus says that in an island near Britain the inhabitants perform sacrifices to Ceres and Proserpine in the same manner as is done in Samothrace (*Geography* iv. iv. 6.—Hamilton and Falconer's transl. i. 295, 296). Moreover Dionysius Periegetes (*Periegesis* v. 570) states that in islands adjacent to Britain, the wives of the Amrites engage in Bacchic rites during the entire night, "decked in the dark-leaved ivy's clustering buds" (Gerald Massey's *Book of Beginnings*, i. 312). It is seen that not a word about Druidesses is found in these classic statements, and it is very doubtful if any substantial truth inheres in any of these indefinite, fragmentary narratives. The statement of Mela refers only to a small unknown island, called by him Sena, and even if it were true that nine priestesses inhabited it, that would not prove them to be Druidesses or that throughout Gaul, Britain, and Ireland, female Druids of three classes flourished in abundance. Mela says nothing of priestesses among the Celts anywhere except upon this insignificant and unknown island; ergo, according to the Druidists, Druidesses were an established institution with the Celts—or at least the Kymric Celts—everywhere. The number nine is also quite suspicious, reminding us as it is of the nine muses of the Greeks and Romans. It is extremely probable that the story of the Island of Sena is one of the many fabulous tales concerning foreign countries abounding in classic authors. The story of Strabo begins with "They say," indicating it to be merely a floating tale, resting upon no well-ascertained authority—the name of the island not being given. It says nothing of Druidesses, but speaks of Samnite women who were frantic worshippers of Bacchus. The Samnites were not Celts, but an Italian tribe, allied to the Sabines; and what connection female Italian Samnite Bacchus-worshippers had with female Druids I leave to the uncritical romance-weaving Druidists to determine. I fail to see, also, how the worship, by the inhabitants of another unnamed island near Britain, of Ceres and Proserpine with Samothracian rites, in any manner establishes the existence of female Druids. The statement of Dionysius Periegetes is manifestly borrowed from those of Strabo, and has no independent authority. It is very doubtful if the stories of Strabo, as above, contain any truth whatever. All of these stories, it may be noted, refer only to insignificant, unknown islands, and in no manner pertain to the inhabitants proper of the great Celtic countries of Gaul, Britain, Hibernia, etc.; and they establish nothing regarding the existence of female Druids.

A story which Strabo tells of the Cimbrs has also been transformed into a narrative of Druidesses. Strabo (vii. ii. 3) says: "It is reported that the Cimbrs had a peculiar custom." Hoary-headed priestesses followed their military expeditions, clad in white and barefooted. With drawn swords, they met the captives throughout the camp, dragged them to a brazen kettle placed on a raised platform, which one of the priestesses ascended and holding the prisoner above the kettle cut his throat; and from the manner in which the blood flowed into the vessel, judged of future events. Others opened the bodies of the victims and from inspection of the entrails prophesied victory to their own party (Ham. and Falc. transl. i. 450, 451; Tacitus, *Oxford transl.* ii. 297, note). The deeds of these Cimbric priestesses have been ascribed to the Druidesses, the word "priestess" being changed to "druidess" (*Ant. Univ. History*, xvi. 407, note). The Cimbrs were regarded by ancient writers and by

most modern authors as a Germanic tribe and no evidence exists that any Germanic tribe had any connection with Druidism. A few modern authors have attempted to show that the Cimbrs were Celts, but their evidence was merely speculative.

## SUMMARY.

As a result of the researches outlined above the following conclusions are apparent:

1. Very little really is positively known, or is now ascertainable, about the Druids.
2. The accounts thereof of Cæsar, Pliny, and the other classical writers, are for the most part inaccurate and unreliable, a large portion of their narratives being purely mythical in character.
3. What appears to be best attested is the existence among a portion of the Kymric Celts, or Kelts, of a priesthood whom the ancient Greeks and Romans called Druids, but of the true nature of which very little was known.
4. This priesthood probably extended over a large part of Gaul (or France), and perhaps may have gained some footing in Britain and Ireland, especially along the coasts.
5. The Druidic cult seems to have been a form of nature-worship, akin in character to that of their Aryan brethren in India, Iran, Media, Scandinavia, Germany, Greece, Italy, etc.—that is, an adoration of the forces, elements, and objects of nature, mostly in the form of personalized embodiments of natural principles and potencies.
6. Magic and augury appear to have been especially prominent in the Druidic worship, and most horrible and revolting human sacrifices, particularly for purposes of augury, seem to have been frequent accompaniments of the Druidic rites.
7. The immortality of the soul was probably a tenet of the Druids, and the dogma of the successive rebirth of the soul in various material or earthly bodies was also probably a part of their creed.
8. There is no reliable information extant, concerning the female Druids, or Druidesses, but it is possible that such may have existed in limited numbers.
9. No evidence exists of the actuality of the asserted science and philosophy of the Druids, who in reality were, it is most probable, nothing but rude, semi-savage barbarians, superstitious magicians and astrologers.
10. It is impossible to tell whether the current theories of the sacredness of the oak and mistletoe among the Druids have any basis in fact. The evidence in their favor is very insufficient and suspicious.
11. Not the slightest evidence exists that Serpent-worship was ever practiced among the Druids in any way, form, or shape.
12. There is no evidence to show that the rude stone monuments found in Celtic countries were in any manner connected with Druidism, there being abundant evidence that their erection had naught to do with religious rites and ceremonies.
13. The songs and traditions of the Irish and Welsh bards including the Triads, afford us no authentic information of the Druids.
14. The asserted grand spiritual hierarchy of the Druids is undoubtedly mythical.

"The inference to be drawn from the facts we have been collecting, and from the absence of all tangible contemporary evidence, compels us, however reluctantly, to efface from the pages of history those stately and shadowy forms which have flitted for centuries through the groves of Avalon, and peopled the sanctuaries of an extinct religion. Had the Druids and Bards really existed in those periods in which they have been described, had they really exercised the powers imputed to them over the religion, the literature, and the arts of a great people or of immense tribes, it is scarcely possible to conceive that all positive evidence of their authority would have disappeared. We think ourselves justified, then, in concluding that the place they really fill in history is indefinite and obscure; and that the attempt to give a more precise form to these traditions by ingenious conjectures has been for the most part unsuccessful." (*Edinburgh Review* cxviii. 36).

Presidio of San Francisco, Cal.

## Last days of Mrs. Helen Hunt Jackson.

Her illness was a painless one, a gradual prostration of all the vital energies, under the influence of a powerful and irresistible disease. Throughout the long and trying ordeal, neither her patience nor her courage ever failed. Whenever the conversation turned upon her ailment, with its mysterious symptoms and steady disorganization of the system, baffling the physician's skill and thwarting the well-meant efforts of her friends, she was always first to turn the subject, saying with a reassuring little smile, token of the brave spirit's triumph over the falling body: "Now let us talk of something more pleasant!" And she would so completely ignore her weak bodily condition, and enter into conversation with such spirit and zest, that one forgot that she was an invalid, and was conscious only of the clear, analytical mind, with its flashes of humor, and of the great, generous heart. Her effort her friends put forth to serve her met with the most tender appreciation, even though it proved of no avail.

Toward the last she often spoke of the approaching change, and always with the utmost composure and cheer. Death had no terror for her bright spirit.

"It is only just passing from one country to another," she sometimes said; and once she smilingly reproached me because I tried to disprove her conviction that certain indications pointed to a sure release within a certain definite space of time.

"I had decided that it would last just so many days longer, but you have upset all my calculations!" she said pleasantly. "It is very unkind of you. Now, I shall have to go back and figure it all over again."

The "Good-bye, Good-bye, Good-bye" always thrice repeated, which rang out after me every time I left her this summer, told its own story. There was no time after the first of June when she did not feel a secret conviction that the end might come at any time, and that each passing might be the last. The words sounded again, more feebly, but with the same sweet message of affectionate regard and cheer on Saturday, the 8th of August, when we knew the end was at hand. That night, after saying farewell to all about her, placing her hand in her husband's, she passed into a painless slumber, and four days later, on the 12th of August, as the day waned here upon earth, the bright day of immortality dawned for her.

Her last conscious acts were tender deeds of helpfulness for others; her last thoughts, of self-forgetful sympathy for those she left. One little incident will serve to illustrate this beautiful and tender phase of character:

Among the numerous pathetic instances of misfortune continually brought to light in our city, the beginning of the summer revealed the needs of a young woman, of humble station, but with singular nobility and pur-

ty of character, who was not only in extreme destitution, abandoned by her husband, but had before her the sore trial of maternity. The case chanced to come to Mrs. Jackson's notice, and her ready sympathies were at once enlisted. Unhesitatingly, she made a substantial contribution toward relieving the wants of the young mother, and followed her fortunes during succeeding weeks with the liveliest interest and solicitude. A beautiful little girl was born to the poor woman, and in her love and gratitude to the invalid, the mother bestowed upon the child the name of her benefactress. This circumstance never came to Mrs. Jackson's knowledge. She grew so feeble that those about her tried to confine the conversation to light and pleasant topics; but she never forgot. I rarely saw her when she did not ask:

"Well, how is our poor woman now?" and her face would light up when I gave her cheerful news, always endeavoring to keep her from thinking, as far as possible, of the perplexities which loomed up in the future. The thought of the baby, the helpless little creature who had come into the world so inauspiciously handicapped by her sex, seemed at times to absorb the mind of the dying woman; and on more than one occasion she said to me, with a troubled look:

"I cannot understand it; and oh! wonder, I wonder what her life will be. How can we tell, Mrs. Apponyi, that it might not have been better if the little thing had never seen the light? I hope, I do hope, that her life may be a blessing."

And now I come to a little incident which I hesitate to relate, for it deals with that shadowy borderland between this life and eternity which many seek to penetrate, but whose mysteries none have solved.

One of Mrs. Jackson's last acts was to designate various articles of wearing apparel to be sent to her needy protégée. No one in San Francisco mourned her loss more sincerely than this poor woman, who had never seen her face. When she learned, several days later, of the thoughtful provision made for her by the dying, she was touched and pained beyond expression. Crossing the room to where the little girl was lying upon the bed, she lay down beside her, calling her by the name which had become invested with sacred associations, saying:

"My poor little daughter! and that dear lady will never know that you bear her name. If she could only have known how grateful I felt! Why didn't I take you to the house and let them carry you to her? I am sure that the sight of your sweet face would have done her heart good, and made her feel that her kindness had not been lost. Now she is dead, and can never know."

This little woman, who is honest and conscientious as well as true-hearted, and who is quite willing to attribute the whole experience to some unconscious day-dream, tells me that at that moment she felt the warm, firm pressure of another hand upon her own, and looking up saw a bright, womanly face bent over her and her child, which seemed to say, "With a cheery, reassuring smile."

"See! I am not dead; I am here!" and then the vision faded from her sight, and she was alone again with her child. She had never seen Mrs. Jackson, or heard any one describe her, but her description of face, manner, and intonation formed a perfect portrait. The story is given without comment, for nothing in my own experience has ever led me to place faith in supernatural visitations; but if spirits are gifted with free volition, or could hover for a time over the arena of life's action, I like to think that one of her first desires would have been to look upon the face of the innocent child, before whom stretches an unknown future, and the preservation of whose life, for good or ill, was partly due to her intervention. —*Flora Haines Apponyi, in Overland.*

## An Interview with Dr. Slade.

Through the invitation of a third party, the writer was induced to visit Dr. Slade, the slate-writing medium, at his rooms, 223 Shawmut avenue, yesterday afternoon. Two slates were produced, and one with a piece of pencil on its top was used at first. One of the conditions required of the visitor was, that he should place both hands on the table, which were then partially covered by the left hand of the medium, leaving his right hand free for use in holding the slate under the table. The medium explained that the spirit who operated and produced phenomena for him was named William Clark, and he asked if the spirit was present and would write a message for the visitor. Three slates requested that the slates be given elsewhere, and they were produced on a slate on the table behind him, as if with a pencil or other hard substance. Then the slate was held under the table, a sound was heard as of a pencil scratching or writing, and when the slate was withdrawn it contained the words, written in a large hand, "I will try." Then the two slates were examined, put together with a bit of pencil between them, and first held under the table, but afterward held close to the ear of the visitor by Dr. Slade, when a scratching as of writing going on inside was heard, and was continued so long that Mr. Slade remarked that they were evidently writing a long message. When the slates ceased the slates were separated, and inside, on one of them, appeared the following message:

"My Friends: Why do so many object to this truth, which proves immortality? Spiritualism proves that there is no vindictive and personal God. It also demolishes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invariably follows every infraction of the moral law. Spiritualism is in full sympathy with all reformatory movements that are for the good of humanity. Spiritualism is the Illuminator which leads the individual from ignorance and bigotry, and tells men to investigate all things, and to hold fast that which is good. If man lives true to the teachings of Spiritualism, he will live a good and useful life. This from the spirit of WM. CLARK."

The writer acknowledges that everything connected with the production of this message seemed to be, so far as he could see, fair and above board, and does not therefore attempt to criticize it. —*Doston Herald.*

The Paris Vaudeville Theatre has just adopted a very elegant invention, by means of which each seat can be at once folded up into the thickness of three inches, rest for the arms and all; likewise a hat stand and a cane stand.

## Horrford's Acid Phosphate IN SEASICKNESS.

Prof. ADOLPH OTT, New York, says: "I used it for seasickness, during an ocean passage. In most of the cases, the violent symptoms which characterize that disease yielded, and gave way to a healthful action of the functions impaired."

## THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and related phenomena of every kind which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and seances. These accounts must record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of mental power, experiments in thought transference, and manifestations of super-normal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers; upon whom we must depend for matter to fill it. Stories up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

## The Face of a Young Man Appears in a Luminous Light.

To the Editor of the Religio-Philosophical Journal:

In the past two weeks I have received several letters from "stranger friends," asking why my contributions to the "Home Circle" have ceased. Will these kind friends allow me to answer them through the JOURNAL? I have been far from well all Summer, but for the past four weeks have been suffering from my first attack of "Hay Fever," and have been confined to the house most of the time, for when I did venture out, I found to my sorrow I was worse the next day. I am not well now, but thanks to the friends for their kindly inquiries. During my illness I have had much time for reflection, and one train of thought more than any other has been present with me: it is the many different ways our spirit-friends lead them to the task of and investigate spiritual things. To some they see the things but demonstrate a physical nature will accomplish their purpose, and table tipping, raps, and materializations are brought to their notice. To others these things would be useless, as they would reason them away under the belief that they were merely sleight of hand tricks which any clever prestidigitator could easily accomplish; to these the whispered names of some deceased friend, accompanied by message from that friend, would act as an incentive to further investigation. Again there are others who after being ill for months, are cured by some simple prescription given through a medium by some spirit physician, or by the magnetized hand of some medium severe pain is removed as if by magic. These are only a few of the methods our spirit friends take to arrest the attention of earth's children and lead them to think of spiritual things. I look back now upon the first spiritual manifestation I ever had, which, strange to say though of a startling nature, did not at the time lead me to investigation. At the risk, Mr. Editor, of boring your readers with a too lengthy communication I will, after a few preliminaries, state the nature of it.

Our family was small, consisting only of husband, child, self and servant. A young man, a friend of my husband's, begged of us to take him to board, being charmed, as he said, with our quiet, cozy home. My husband favored the proposition, but I did not, for being "on hospitable thought" intent, and only a young house-keeper, I feared one who had been accustomed to hotel life, might not be satisfied with our less varied fare; but two against one prevailed and he came. A few months after he came to our home, I was taken down with fever, was very ill for several weeks, and when I began to convalesce my parents who lived East insisted on my returning home until I had entirely recovered, so taking my child with me, I left, leaving my husband and his friend in care of our efficient help. Before the lapse of two weeks I received a telegram from my husband telling me his friend had met with a fearful accident by which he lost his life. He was a young man of rare promise, had hosts of friends in the place who were saddened by his sudden death. His genial pleasant demeanor in our home had greatly endeared him to us all. Need I say the news of his death was a great shock to me and greatly retarded my recovery.

As soon as I was able I returned home, leaving my child with my parents. With two of our family gone, and being still in delicate health, our house seemed unendurable in its loneliness, so we decided to quit house-keeping and go to the principal hotel in the place to board. One night my husband being out of town on business, a lady friend had promised to come and pass the night with me. Just before time for retiring she sent me word that company from out of town would prevent her coming, so when bed time came I retired, taking a book with me to read until I became sleepy, as I had often done before. It was not long ere my eyes began to weary, and putting out the light I was soon fast asleep. About the middle of the night I awoke, seemingly as wide awake as I ever was in day time, and opening my eyes, they were at once attracted by a luminous spot on the ceiling, just over my bed, about the size of an egg. I looked at it intently, wondering what it could be, never for a moment deeming it any thing that could not naturally be accounted for. I knew nothing of Spiritualism, had scarcely ever heard the subject spoken of, and had never attended a seance in my life. I looked at the luminous spot, and as I gazed at it the light increased in size, though retaining its round shape. I went to the window, feeling sure it must come from a light in some neighbor's window, but none could I see; all was darkness wherever I looked. I drew down the curtain, looked again and the light was still there. Just as I was returning to bed again the clock in the next room struck one. The light had now become as large as a full moon, and what was my surprise to see rays branching out from it all around; even then it did not strike me as any thing supernatural. Then, all at once, the face of this young man appeared in it, as real as I ever saw it in life. To say that I was frightened, but faintly expresses my feelings; a cold perspiration broke out all over my body, and it was but the work of a moment to cover my head with the bed clothes. I shook as with an ague chill. It was not until the clock struck five that I dared to peep out and reconnoitre. When I did, the light had disappeared entirely. One would suppose such a manifestation would have had a tendency to make me at least wish to investigate Spiritualism, but it did not; on the contrary it made me feel afraid to do so, and when after speaking of the circumstance to friends, and noticing the incredulity depicted upon their faces, I gradually ceased to mention it, though I could never banish it from my mind. Some other time I may inform your readers what did many years after arrest my attention enough to make me wish to investigate the subject of the spirit's return.

CLARA A. ROBINSON.

Chicago, 3256 Prairie Ave.

In Havana cigar manufacturers pay their hands three times a day.







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CHICAGO, ILL., Saturday, October 24, 1885.

## A New Atmosphere—Max Muller on "Buddhist Charity."

We hardly realize that we are all breathing a new atmosphere. The disagreeable miasma that has long tainted the air is not gone, is indeed heavy and unwholesome in many places; but the spiritual air is changing, and is, far more clear and vital than ever. One signal proof of this change is found in an article published in the *North American Review* some months since by Max Muller, on "Buddhist Charity." To feel the significance of this article we must bear in mind that the eminent author is not a heretic or an infidel, but a ripe scholar and thinker in good standing with the Church of England, who is devoting his time to the translation of the sacred books of Brahminism and Buddhism from their Sanscrit and Pali originals, and to the fair comparison of different religions. That such work should be done by such a man, and that he should have the aid and fellowship of leading men in the church, shows that the mists are rolling away. Such a task with such help would have been impossible forty years ago.

In the opening paragraph Max Muller says: "My dear friend, the late Dean of Westminster, once said: 'I remember the time when the name of Buddha was scarcely known, except to a few scholars, and not always well-spoken of by them, and now—his second to Jesus only.' This shows that we are not standing still; that our horizon is growing wider, and our hearts, I believe, growing larger and truer. There was a time when it was almost an article of faith that you could not be a true believer in your own religion unless you also believed that all other religions were false; and false on certain points only, but altogether false, altogether mischievous, the very work of the devil, even if they taught the very same doctrine. Nor was this prejudice peculiar to Christians only. The Aryas of India looked upon themselves only as twice-born, or regenerate, upon all the rest of mankind as Sudras. The Jews knew of only one chosen people, all the rest were Gentiles; while the Mohammedans spoke of all, of Hindus, Jews and Christians, as infidels. Kadims or unbelievers, and declared that they only were the true Moslems, that is, the people who trust and submit."

At present, all the great religions of the world, all the dialects in which man has tried to speak of God and to God are treated with perfect equality. The stronger the faith in one's own religion, the stronger also the readiness to judge of other religions with kindness and tenderness, and almost with indulgence. This strikes me as one of the most characteristic tendencies of our century—I might almost say of our age."

These are noble and noteworthy words, telling of the inspiring breath of a new atmosphere. The missionaries went out to "the benighted heathen" as to those in whom there was no good thing and who were possessed of the devil; the student goes to these Oriental regions to-day, saying to Buddhist and Brahmin: "Let us reason together and see how much truth is in Bible and Veda." The old way had but poor results, the new way will show richer fruits. It will doubtless reach beyond the present sight of its able advocates and bring to an end all theories of miraculous inspiration in all sacred books, and give the waiting world, from the Ganges to the Mississippi, natural ideas touching the spiritual faculties in man.

In the past, this article tells us, students of theology were expected to be Bible students only, but now they must also know something of the sacred books of other religions, and so be ready for fair comparison. Of charity it is said: "We all believe in the duty and delight of charity, as taught by Christ, but we want to know whether we stand alone in this belief. It is not that we have any doubt about the supreme duty of charity, but knowing that the same heart beats in all human breasts, we want to know what Buddha and Mohammed and the best among the Greeks and the Romans taught."

Such knowledge must confirm the existence of the witness of truth in all hearts, of kindred spiritual faculties in all, and thus put a recognition of human fraternity in place of the jargon of conflicting sects and creeds, be they Pagan or Christian.

Space forbids the interesting task of fol-

lowing the historic narration of Buddhist charity as given in this article. To give some idea of the progress already made in this comparison of religions, we mention that the Oxford University Press has sanctioned the English issue of the first series of translations from the "Sacred Books of the East" in twenty-four large octavo volumes, and a second series of like size is to follow.

With two suggestions growing out of these researches we must close. In both Protestant and Catholic Christendom heresy is a crime, and this criminal heresy is any departure from the established and "orthodox" standard of faith and belief. "Bloody wars have punished that crime in darker days, and social persecutions, animated by sectarian bigotry and Pharisaic self-righteousness, punish it to-day. In the light of the new atmosphere, heresy is not a crime, and the Pharisees will become extinct, for we shall learn as Max Muller says, "to judge of other religions with kindness and tenderness."

As Spiritualists, seeking to "add to our faith knowledge" of the immortal life, we can fairly ask and reasonably expect from all who breathe this new air, whatever their religious convictions may be, fair investigation and comparison. "In kindness and tenderness," and such personal respect as our well ordered lives may fairly command.

## Novel Methods of Healing the Sick.

The *New York Tribune* gives the account of the proceedings of the Faith Convention held in New York City, and the novel methods there adopted to relieve the sick. At one of the afternoon sessions of the Convention the subject was the relation of Christian experiences and prayer as preparatory to the anointing of those who were suffering from bodily ailment. After the hymn, "The Great Physician Now is Near," had been sung, about 100 persons who desired to be anointed with oil occupied the front seats. One of the members, Mr. Simpson, said that one afternoon the Lord came to him, in answer to his petitions, while he was alone among the pine trees near Louisville, and how he was convinced that God meant what He said in the Bible, and would do what He had promised there. He related the hardships that followed for a time the announcement that he believed that God would heal the sick, as He had done in the days of old, without medicine and by faith; that he had been called a lunatic and crank and disowned by his church for the step that he had taken. He then called upon all those among the patients who could say without the shadow of unbelief, "I believe that God will heal me," to raise their hands. Every hand went up. Mrs. Baxter, the evangelist, then prayed for Jesus to come into the tabernacle and take part in the healing and make it divine.

Mr. Simpson then took a small bottle of oil from his pocket and said that when he placed the oil upon the heads of those desiring to be healed he did so as the representative of Jesus. The women were requested to remove their hats or bonnets. Mr. Simpson then went to each patient, poured a little oil upon his left hand and rubbed it upon their forehead. After he had got through with this ceremony, the faith healers, numbering twenty-five, stood behind the kneeling patients and pressed their hands upon their heads while Mr. Simpson prayed that the anointing would heal the sick. The ceremony was impressive and exciting, and several women were so overcome that they were taken out into the vestibule. After the anointing was finished Mr. Simpson said: "Jesus is your physician and nurse hereafter, and He will take care that no harm comes to you."

The Manager of the Medical Mission related how his wife had been cured of pleuropneumonia by prayer, but stated that he believed in using medicines as an aid to prayer, and didn't believe in compelling God to do all the work in healing the halt, lame, blind and sick, when He had given men knowledge of the agencies to be employed to relieve the suffering. One afternoon session was devoted to "Divine healing," and at the close of the ceremony, those who had been cured by faith, of cancers, tumors, and organic diseases of the heart, were asked to stand up. Forty-one were counted. There were fifty more who signified by rising that they had been cured of "other incurable diseases," among them being the Rev. Mr. Wilson, one of the assistant rectors of St. George's Church. Many testified that they had been cured of eye troubles, cancers or tumors, and a few of spinal troubles. Among the latter was George Paydington, a son of the Rev. R. S. Paydington, of Brooklyn, who suffered for years from a double curvature of the spine. At the close of the session about twenty men and women were anointed with oil by Mr. Simpson.

## Talmage's Glass House.

T. DeWitt Talmage in his attack on Spiritualism made sweeping and unwarranted charges of immorality which were successfully met at the time by the JOURNAL and Judge Dalley. A glimpse at the true inwardness of Talmage's own Spiritual fold was revealed the other day by a brother minister. A dispatch sent from New York on the 8th inst. to a Chicago paper tells the story as follows:

The Rev. Robert S. MacArthur of Calvary Church threw a bombshell into this afternoon's session of the Southern New York Baptist Association by denouncing a prominent member of the Rev. T. DeWitt Talmage's church as being an ex-convict from Sing Sing and a man for whose arrest a warrant had lately been issued. Mr. MacArthur was speaking in reply to the Rev. Richard Hartley of the Light Street Church, who, in the course of an address on city mission work, referred to the hard and fast character used in the "columns of the lower part of the city." Mr. MacArthur wanted his audience to understand that the fraudulent portion of society had representatives in the up-town churches and

in the fashionable neighborhood. "I met a man," continued the speaker, "in my old church in Twenty-third Street, and he confessed and admitted that he had been in Sing Sing. I met him in Sing Sing. (A loud cry of "Amen!") Then—and Mr. MacArthur grew excited—"This man, after his release, went over to Brooklyn and became a power in Mr. Talmage's congregation. About a year ago he 'got' more religion at a glorious revival; but, brethren, he played that on me once before. I have no faith in him. He is one of the kind of men who are called 'the good ones' by the wife of the pastor went to Europe he undertook the teaching of her Bible-class. Now, I am going to expose this man, and if there are any reporters in this room I hope they will take his name and make it public property. There is now a warrant out for his arrest, and I hope the officers will serve it on him. The man I refer to is Frederick Dodge, and he will find that he has played his dodges on the public long enough."

This address naturally created much gossip, but the few who knew Mr. Dodge were not inclined to discuss the matter.

## BEECHER ON FUTURE EXISTENCE.

Rev. Henry Ward Beecher, in his sermon, Oct. 11th, took for his text the following, comprised in the first four verses of the twenty-first chapter of Revelation:

And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they will be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

The great preacher then went on to say that a thoughtful and unbiased contrast of the Old Testament with the New will show that the Old Testament dealt with the elements of duty, and in their relation to this life. The past was employed, but only as a spur to the present, and the present is the pivot on which all things revolved. It is a book of maxims, experiences, and commands of various kinds referring to conduct in this life. The heroes of early days, Abraham, and significantly Moses, have left not a trace of teaching as to a future life. If there be some flashes of recognition later on in the Old Testament there were none in the beginning, and any dealing with the text that shall seem to make the earlier heroes of the Old Testament dispensation believers in a future existence is an unjust and a dishonest dealing with the text. Only when poetry began to speak are there glimpses of any knowledge of a possible existence after death. There are lyrical snatches, a poetry of the prophets, that give apparently a poet's thought of a possible future. If you turn to the New Testament you will find that the future life is the real genius of the whole book, as the life that now is was the genius of the Old Testament.

It is true that in the New Testament the present life is the subject of continuous consideration, because it is the path on which men walk to the other life. Duty is exalted into morality, and enjoined upon final considerations; but in the Old Testament morality brought secular benefit. That was the ruling motive. Is it not remarkable that, after all, the New Testament develops so little of the hereafter? What our personality shall be, what the methods of our life are to be, our relations to our children, the scope of knowledge—on these we have not a line.

Read the twenty-second chapter of Matthew, where this very question is proposed. A cunning Sadducee brought up an instance which could only happen under the Jewish economy, where for the maintenance of property and tribal relations the wife of a deceased brother went to the next of kin, which we see beautifully illustrated by the Book of Ruth. They brought this question: "Here is a woman that in succession had seven brothers as her husbands. Whose wife shall she be in the resurrection?" He answered: "Ye err, not knowing the Scriptures, and that in the resurrection there is neither marriage nor giving in marriage, but are as the angels of God in Heaven."

Well, how are the angels? They did not know any better than they did before. It is a negative. It simply says all time relations will cease there. Men in the body propagating their kind—that ends. Flesh and blood are not there—no marriage; but there will be a spiritual life represented by the angels.

## MR. BEECHER'S VIEW OF DEATH.

Folks think that dying is dreadful. It is not at all. It is the easiest part. Lingerings, holding on to the body is hard. There are instances where, with a rush of blood to the brain, there are visions and sounds, and this is a debatable and doubtful experience in my mind whether it is anything more than the final gathering of all the forces of nature and the intense activity of the cerebral mass which creates these things, and is in the nature of a final inspiration; that is to say, an earthly inspiration, or whether one comes so near to breaking through there are a sound and a light that come through from the other life. I do not undertake to determine. I would a little rather believe that it is the drawing near of the invisible from the other side; but, whichever way it is, the reality is greater than this fiction or this appearance or semblance. We are going to the general assembly of the church of the first-born, to the New Jerusalem, to all most noble in the universe. You may have had on earth one or two friends whom you have always trusted but what are they compared with that entrance into life where there is not a wicked man, nor envious, nor back-biting—where pure, elevated friendship resides?

## HE SAYS THE BODY IS NOT RESURRECTED.

I believe in the spiritual body, but not in the resurrection of the human body. Flesh and blood shall not inherit the Kingdom of God. If there is any meaning in this it is that this corporeal body shall not enter the Kingdom of God. But God shall give us a body as pleases him, a spiritual body which shall answer to this, but be exceedingly more glorious. I would to God I knew what

it must be to stand with full-fledged reason, with all aspirations for love and purity, like God; having not his full measure, but having quality like Him; to pass into a state of being like that. Now comes the question, how shall I meet the throng? There are 10,000 imaginations I can have, but this I say—I shall meet them. There be some that yet believe that death puts a man to sleep, to pass through a probation of sleep. Paul does not believe any such thing. Every word is that we shall meet the Lord; there is no intermediate state. We go immediately into the spiritual life, but we shall not take the body.

## HIS TRIBUTE TO CARDINAL McCLOSKEY.

That true old man that has gone up from amidst those who have loved him and nourished him, Cardinal McCloskey—it was all well enough that there should be the Cardinal's throne, and the enshrining cathedral, and the altar, and the incense, and the acolytes, and the orders of priesthood; all very well that there should have been the symbols of spiritual authority. But the moment that he emerges—no velvet, no purple, no tiara, no symbol will be with him. Like you and me and all of God's dear children, he will stand in his spiritual, conscious entity and individuality, and will have no occasion any more for organ, nor for choir, nor for congregation, nor for temple. There is no temple there. The Lord God is the temple. Here we are the children of matter, but there we are the children, not of matter, but of a very much higher substance and element. To-day he lifts his venerable head—no, he is young; years shall never hurt him again. No rude experience shall turn his hair gray nor furrow his face. He is as young as God; he shall remain in eternal youth, with all those whom he loved on earth, and with all those to whom he administered, and with all that great flock of those whom he feared were doomed to eternal destruction; he shall find them there in that land without controversy, without theology, and without division; and they will be as dear to him as if they had come out from the clasp of his own hands. I rejoice in his emancipation as I do in the innumerable saints that that sect has sent to Heaven in days gone by, and in the legacies of holy books and holy truths that it has transmitted and that have been the bread of life to hungry souls from age to age; yet this is the testimony of Protestant brethren. He could not make a Catholic of me; he could not trammel me with these institutions, and laws, and regulations, infinite obediences here. I should no longer be myself any more than a lion would be himself that was tied to a mill and made to grind all his life, or an eagle that was shut up in a barnyard trying to make him lay eggs. There are a thousand questions, and that, too, in proportion to the variety of our development in this life, which we would like to have solved in the after-state of being; but if the symbols of the Bible do not bring comfort to you, frame what you think in your highest mood will be essential to your happiness; and if you frame it wrong, God will not blame you.

## GENERAL ITEMS.

Owing to Mr. Bundy's temporary absence from office duties, replies to letters requiring his personal attention will be delayed.

J. Frank Baxter occupied the platform at Fraternity Hall, Newburyport, Mass., on Sunday afternoon and evening, Oct. 11th.

Dr. Dean Clarke will speak in Springfield, Mass., Oct. 25th. He is open for engagements for November.

J. W. Mahony, elocutionist and lecturer, is at present located at No. 30 Lawrence street, Boston, where he will remain for a few weeks.

Mrs. R. C. Simpson is in great demand. We wish she would give up farming in Dakota and return to Chicago.

Mr. Slocum of West Randolph street, reports that last week Henry Allen gave a most satisfactory séance at his residence.

S. D. Bowker of Kansas City, Mo., writes: "I suggest that the lectures on 'The Lost Continent' be published in small book form, together with other articles in support of the main drift of the subject."

A Huntington, Pa., Spiritualist avers that his twelve-year-old daughter, though entirely ignorant of the German language, recently spoke it fluently while under the influence of the spirit of a German poet.

Cardinal Newman has declared the Protestant church in England to be the great bulwark in that country against atheism, and his support of the church is expected to have a marked influence on the coming elections.

Dr. J. K. Bailey's time has been principally employed during the past few weeks in speaking and healing the sick in Chenango, Madison, Cortland, Tompkins and Cayuga counties, N. Y. He desires engagements. Address him, Box 123, Scranton, Pa.

Hon. and Mrs. J. G. Jackson of Delaware, were in town last week. They report a very satisfactory séance with Mrs. Kate Blade. They were unknown to the medium, and received on the slate, among other tests, the names of deceased relatives.

In the Revised Bible, published at Oxford, only three printers' errors have yet been discovered in all the editions. In the pearl 16mo. edition there is an error in Ezekiel, xvi. 1, 26, where an "e" is left out of righteous, and the word is printed "rightous." In the parallel 8vo. edition there are two mistakes. In Psalms, vii. 13, "shafts" appears instead of "sharps," and in Amos, v. 24, in the margin, "overflowing" should be "overflowing." The usual guinea will be paid to any person discovering a printer's error in the book and pointing it out to the controller of the press before any other discoverer.

Mrs. Appony's story of the last days of Helen Hunt Jackson is reproduced in another column. We call especial attention to the last three paragraphs which contain for Spiritualists a beautiful incident of spirit presence, and for all an interesting psychological study.

Walter Howell, inspirational speaker, late of Manchester, Eng., has hired Union Park Hall, 517 West Madison st., and will lecture there each Sunday evening until further notice. Last Sunday evening he commenced a series of lectures on the "Evolution of Religious Sentiment." His society will be called the "Independent Spiritual Church."

Mr. D. W. Emmons of Jonesville, Michigan, an old reader of the JOURNAL, was in the city last week, showing the most perfect metal frame-faster ever invented. He says that while lying in bed he had a vision of it, and the next morning got up and whittled out a model which has never had to be altered or improved. We hope he will make a fortune out of it, as he easily can if it is properly handled.

Ticknor & Co., Boston, have issued their announcement of new books for the autumn of 1885. The list is valuable and includes Poems, W. D. Howells; Social Silhouettes, Edgar Fawcett; Love, or a Memoir, Julian Hawthorne; Byron's Child Harold; An American Woman's Life and Work, being a memorial of Mary Clemmer, by Edmund Hudson, with portrait, and many other interesting works. We wish this house success under the new firm name.

A twelve year old Dakota girl, taken up into the air by a cyclone, carried out of sight, and brought easily down in a field a quarter of a mile away, describes her sensation while in transit as that of being rapidly and constantly pricked by thousands of needles. Since her experience she has been affected similar to a person with St. Vitus's dance.

We learn from the Los Angeles Evening Express, Cal., that Fred. L. Allis, formerly editor of the *Pontiac Sentinel*, Ill., and now editor of the *Rural Californian*, has been elected Commissioner of Immigration, to succeed J. M. Davies, who resigned a few days since. It is the intention of the present association to shortly call a convention of the leading citizens of the nine counties of Southern California in order to organize a strong immigration association to work for the interests of all sections of semi-tropic California.

Capt. H. H. Brown since the close of his camp meeting engagements has spoken in Cutsyville and Reading Vt.; Keene and East Westmoreland, N. H.; Springfield, Mass.; Poquonock, Conn. He will be in Western, N. Y. the last of October and will pass the winter in the West. He would especially like engagements in Ohio and Michigan, but would go as far west as Nebraska if desired. Address him till Oct. 25th, Dunkirk, N. Y., care of H. E. Odell, Esq., or at his permanent address, Saratoga Springs, N. Y. He has a course of 5 to 10 lectures upon Soul Culture, that he will arrange to give on easy terms.

A Hebrew Christian Church was dedicated in New York a short time ago. It is the only church of its kind in America. It will be non-sectarian in character and open to all Christian believers. The pastor is the Rev. Jacob Freshman, son of a Jewish rabbi, who embraced Christianity some years ago. The dedication of this church is an event which illustrates strikingly one of the changes of the last half century, the gradual breaking of the old law which seemed to justify the prophecy in keeping the Hebrews distinct and their blending in blood and thought with other races.

Of Santos, the "Boss" of Uruguay, Mr. Curtis, the correspondent writes: "He was the son of a common soldier and born in a barracks, never saw the inside of a school house, and when a child, was not considered of consequence enough to receive the baptism of the church. Yet it was this man's destiny to introduce free schools in Uruguay, secure the passage of a compulsory educational law, demolish the monasteries, drive out the nuns, banish the Papal legate and forbid the discussion of political questions from the pulpits of the Catholic Church."

At the very time Rev. Mangasar Mangasarian was putting beneath his feet the creed of Calvin in Philadelphia, Rev. Dr. J. G. Townsend, for twenty years a Methodist minister, was renouncing the teachings of gentle John Wesley. He declares that some of the doctrines of the church to which he has belonged are unreasonable, and that the idea of eternal damnation is too horrible to cherish in the same breast where the milk of human kindness exists. Dr. Townsend is to become the head of an independent congregation at Jamestown, N. Y.

Not long since we gave extracts from an able article on Spiritualism by Alfred R. Wallace, written for the *Boston Herald* and other journals united in a syndicate to employ able writers on leading topics, and called attention to it as a proof of the growth of respectful interest in this great subject. On another page will be found an able article on "The Dead and the Living," and the power of thought transference between them, by a writer in the *Detroit Evening News*, which is another proof of this growing interest. What the able author says of "the raps and table-tilts," etc., is somewhat absurd, as these are important and valuable proofs of the thought transference of which he treats, and which is but a more acceptable term for spirit communion and manifestation, since there must be some outward and tangible signs of thought to make its presence clear. The article we commend to the careful attention of our readers.



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### The Crime of Suicide

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...excepting that of vision, his eyes, when he took his hat off, appearing to hurt him by contact with the light. His mother states that he can see much better in the night than day time. He is about







Continued from First Page

It has no heart to melt, this Medina whose glance turns man to stone. It feels not as the wheels of the infinite mechanism grind over on, crushing all who get in its way, grinding no sob, seeing no weeps, knowing naught of the misery left behind the processes of evolution. Let us shake off this nightmare dream of horror in the name, not of faith alone, but of a true science. We need not then fear to pray. As John Foster said when dying, "It is a grand thing to pray." It is the affirmation of the one essential creed, the solemn declaration of our faith in the spirituality of nature, in man's being something more than a chemical compound, in the being of God, and that God "Our Father which art in Heaven."

For the Religio-Philosophical Journal.

## THE INCONSISTENCIES OF "BELIEFS."

Theism—Christianism—Spiritualism.

It is an age for definitions and explanations. Unhappily, the English language is susceptible of conveying by its words, different meanings to different minds. He is more than ordinarily fortunate, who succeeds in making himself thoroughly understood, so that his meaning is not at times misapprehended.

Look for a moment at four words in the above title. Each of them demands a word explanatory of the writer's meaning in its use, that the reader may not unconsciously interpret into his own meaning. "Belief" is defined in dictionaries, as "credit given to evidence," but we believe a thousand things, or say we do, without a particle of evidence. It just as much means to receive upon trust, with confidence that what is said is true,—in another way, complete persuasion of truth. So we receive the story of a tried friend, or the newspaper's chronicles of what goes on in the world, and so the religionist receives the statements of his holy books and of his creeds. Let us, then, in what shall follow, so understand the word, as meaning a full persuasion of truth.

Theism is primarily, a doctrine or theory of God, or a God. But what is a God? Here, as in the case preceding, we must, or at least we will, accept the idea most notably prevalent in all religions, namely, that of a personal Being of unlimited or infinite power and knowledge. Various other attributes are added, of course, according to the individual conception of this Being, but all virtually agree in ascribing to him the two which have been named. God is related to man, it is further agreed, by having made certain laws for the Government of mortals, and to these laws are attached rewards for obedience, and penalties for disobedience. Ask any man not an atheist (*i. e.*, one without a God) if he "believes" this (is fully persuaded of its truth), and the answer comes instantly, "I do."

But does he? He may mean to speak truth in his answer, but is he speaking it, or is he unthinkingly uttering an untruth? This is no idle or foolish question, but one every way worthy the attention of every man and woman who believe themselves sincere in giving the affirmative answer to the question, Do you believe in a God? I can easily enough determine belief in some matters. My friend comes to ask me to walk with him. I take my hat and prepare to leave the house. "You will need your overcoat," he tells me; "it is very cold out of doors." I have no evidence that he speaks truth. It is snug and comfortable within: But I believe him, and I put on the garment. I have business in Canada. The newspapers tell me that small-pox is raging in Montreal. I believe them; and I either defer my intended visit to that city, or, going, I use all possible safeguards against contagion or reckless exposure. In short, my belief *always* evidences itself by an act bearing some relation to the subject on which I am a believer.

This is the test. How does it apply to the theist? He has, or thinks he has, the laws of God—all of them, certainly, which he has need to know,—and in his "belief," God will punish any infraction thereof. Do all his acts—every one of them—bear close relation to that belief? On the contrary, are not the majority of his acts, his words, his thoughts, of a sort which plainly assert unbelief in the punitive consequences of the infraction? And this is nothing else than unbelief in such laws. If not a believer in the laws, he can no longer be a believer in the law-maker, who has become a superfluous, *Arctus* men, then, mostly atheist, and are the theists—the God-believers—very few and far between? Deponent saith not; he is exhibiting inconsistencies of "beliefs."

There is room for two or three replies. First: men do believe in God and in his laws, but they are willing to take future consequences, in order that they may enjoy present pleasure, or the gratification of desire. To this is replied: Then the consequences must be less painful than would serve the purpose of any law, and a law thus limited is without value. No human legislature would enact such, and a God of all power and knowledge could not, consistently with such attributes. An inadequate penalty virtually nullifies the law. Second: men believe these things about God and his laws, but for present pleasure will "risk consequences." Such men are either fools; incapable of reason, or they are unbelievers. A man who risks anything, proclaims thereby that there are chances, and not certainties, in the matter at interest. Men who risk consequences, doubt consequences, of very necessity. Third: Men believe these things, but believe the consequences may be avoided, after the manner taught by the theologians. He who will think for one moment how often the theologians urge upon hearers and readers that death may surprise us at any moment, which is well known to be true, and that the last word or act preceding sleep may be one of sin, and that all know they may never awake in the mortal life; who will consider for a moment that the prayer said, however fervently, a few minutes before, with all supposed or supposed efficacy in securing pardon for past violations of law, is never claimed to have power to project its potency forward, so as to cover the night, the week, the year, will readily see that this third explanation is as unsatisfactory as are the others. Such are the inconsistencies of belief in Theism.

Christianism, the second word, is used rather than Christian or Christianity. Christian may be a theory of Christ. Christianity may require to be defined by any of its multitudinous sects. Christianity may be defined as the theory of Christian duty. It involves, of course, belief in or acceptance of a Christ, and by general consent of its professors, of the Christ. Set aside, if you please, the duty of the Christian as laid down by churches, since few of these agree upon all points. Christianity means a theory that it is duty to "follow Christ." Nor will there be objection if this expression is further defined as the doing as Christ did, and obeying what he taught.

To discover just what these things mean, we are left no choice. We must appeal to the books which contain all that is known of him, and, when possible, find his own words. No Christian can raise objection to this, for it is their invariable custom to appeal to them. We shall then find a Christianity as explicit as could be desired. We need not urge that consistency demands that those who follow him should forsake home, and go wandering about the country without visible means of support, fed, lodged and clothed as he must have been, by the hand of charity. Such was the custom of teachers in his time and among other peoples beside his own. But this must necessarily be a requisite: that though the popular customs have changed, his charges are to be obeyed, unless a sheer impossibility exists. The impossible is never a duty. But he said, "The works that I do, ye shall also do;" and again, "Ye are my disciples, if ye do whatsoever I have commanded you." Many others might be cited, but these will suffice.

Here are two very explicit directions. What do they mean? "The works that I do, ye shall also do." The remainder of the sentence is still more forceful, though mandatory as the first part—"and greater works than these shall ye do, because I go unto my Father." Here we must pause for a moment, that we may, if possible, understand just what is meant. He speaks of "works." What were they? There can be but two answers. They were either the little, comparatively unimportant every-day deeds of kindness and sympathy, or something else. Now, taking the character of the Christ as portrayed in the Gospels, for on Christian ground, Christian methods are certainly admissible, where is that Christian who will stand to say that his deeds of sympathy and words of charity are equal, not to say superior, to those of his Master? And if not, why not? Can you say you "believe" in Christian duty, are fully persuaded of the truth of this saying, yet decline or excuse yourself from the performance of something concerning which he unequivocally declares "ye shall?" Is there not inconsistency the most glaring between your "belief" and your practice? Belief, as we have seen, cannot evidence itself in declarations. It must exhibit itself, as alone it can, in acts. Confessedly, the acts are absent, in the measure which can distinguish Christianity from anything else. And if not distinguishable, what is its particular value? Are there, then, few if any Christians? Again, the reader may answer. Our object is to mark certain inconsistencies of belief.

But there is another, and quite as proper answer to the question, "What were the 'works' which are spoken of. By many, and not without good cause, it is claimed that the 'works' of Jesus, when so spoken of in the Gospels, are to be understood as 'miracles.' "He could not do many mighty 'works' there, because of their unbelief," we are told. If this be the proper meaning of the word, and if Christianity means duty of obedience to a precept of its master, then miracles should be as common as flies. That they are not, implies something; and to the candid observer, it looks very much as though a protestation of "belief" in Christ and in Christianity was but a form of words, sternly enough rebuked by the Nazarene teacher when he said, "Why call ye me Lord, if ye do not the things that I say?" Nor does the oft-repeated apology, "These words were spoken to his immediate followers, those with him in Judea, who did work miracles after his death, and not for us," at all answer the requirements of a consistent belief. The acknowledgment of this opens the way for a sweeping renunciation, on the part of all Christians to-day, of any and all claims to be bound by any commandment, for every one, as truly as this, was spoken to his immediate companions. But the matter is set at rest by more alleged words of his: "These signs (miracles) shall follow them that believe," and no one has ever thought of denying that by "them that believe" was directly meant the people or a part of them to whom the apostles were being sent to preach, and inferentially to all subsequent "believers."

Without occupying too much space, it is not possible, in illustration of our theme, to take up the second commandment which has been quoted—"Ye are my friends, if ye do whatsoever I have commanded you." Christianity demands of its adherents that this be "believed." Besides this affirmation, its opposite must be equally accepted. If you do not whatsoever he commands, you are not his friends. Let the reader, whatever his proclivities or prejudices, take the four Gospels in hand, and carefully note only such passages therein as are plainly of the nature of commandments of the Christ, and then, from personal knowledge, from observation and from inquiry, let him judge for himself as to the inconsistencies of beliefs in these matters, on the part of those who most stoutly contend for them.

Pass, now, and lastly, to Spiritualism and let the use of this word be understood, our common usage makes Spiritualism to mean the belief (some prefer to say "knowledge," but results are not effected, whichever word is used) that the spirits of friends who have left us as to the mortal form, have not been annihilated, but continue to exist, and are able to demonstrate their existence by communications of one or another sort to us who are still living the earth-life. The corollary from this, and it is probably undisputed by any who claim the name of Spiritualist, is that our loved ones, or some of them at least, are continually in our presence. That such a belief, if it be genuine, is the source of inestimable comfort, cannot be denied. Thousands and tens of thousands would rejoice could they but be assured of its truth, as tens of thousands do claim to be assured.

But while we examine with candor the inconsistencies apparent in Theism and Christianity, let us not forget that an equally candid scrutiny is just as applicable to Spiritualism. A full persuasion of the truth, which a genuine "belief" must be, demands that the acts of the believers shall have proper and consistent relation to the thing believed; and if these fall under appropriate tests, the verdict of the external world is as sure to be rendered in this, as in any other direction.

It is not argued that the Spiritualist is under greater obligations to rigid morality and virtue than the Theist or the Christian. But he is under equally great, and must not presume to evade the test which he applies to others. Admitting that he has just grounds for criticism of his neighbor, he is bound by every consideration to remember that the weapon he wields is a two-edged one, and capable of cutting both ways.

Let it be freely conceded that the code of ethics of the Spiritualist is derived rather from the observation of the results to men of certain acts, than based upon the "thou shalt" and "thou shalt not" of a book or a creed; and let it be further admitted that he cannot always admit as morally wrong some acts which the churchman so regards, it will still be acknowledged that actions, whose result is injury to one's fellow, as theft, slander, oppression and the like, or to one's

self, as gluttony, lust, intemperance, and others of similar sort, are as truly immoralities in him, as in any other human being. He freely acknowledges this.

Now, if it be a truth, as Spiritualism claims, that we are continually surrounded by the immortals, who are cognizant of our actions, then as believers a peculiar responsibility rests upon us. That man or woman who is addicted to frequenting the places of ill-repute—bar-room, gaming-house, brothel, or what not, rarely goes, unless self-respect be entirely gone, to such haunts in the broad light of day. Few young men with any pretension to respectability, will enter the saloon if aware that the eyes of merchants, bankers or business men with whom they have association, are upon them. Far less likely are they to do it if they know that father or mother will see them. But what if the father or the mother, watching with immortal eyes over every movement of the darling son, shall witness it? What if we say we believe the spirit wife walks by our side, or the angel sister guards our footsteps, if an act of ours shall cause them to hide their faces? What if an act which defrauds or calumnates a fellow mortal, and which would be carefully screened from the mortal eye of friends or brother, is committed by one who professes to believe that he is encompassed about with a great cloud of witnesses? Is there here no inconsistency of belief?

We are not intimating, of course, that the Spiritualist is worse, and we would not claim that he is morally better, than his fellows all about him. He, no doubt, is often well convinced that the "beliefs" of his neighbors are mere forms of words. He would not like to acknowledge to himself, even, that the same thing is true of him. But he must remember that there is a just scale of judgment as respects the honesty of one's professions—it is the test of consistency of practice with precept, of daily life with acknowledged belief. The remainder of this may, perhaps, come none too often.

W. G. HASKELL.

For the Religio-Philosophical Journal.

## VARIETY.

I have been rambling for a few weeks, having just time to read and enjoy your good JOURNAL, but scarcely time to otherwise make much note of its contents. The reader can at all times find in it a feast of good things, and your heart should be glad over the light you are able to disseminate through its columns. Without being by any means idle, it seems to have been my lot to exist this summer in some degree of physical activity while indulging at the same time in comparative mental repose and idleness. How far it is right to permit the continuance of this careless condition of "ease in Zion" (against which a war has been pronounced,) remains in doubt. There seem to be so many workers—so many catching at the handle of the grindstone, and so many with their axes pressing upon it, that the impulse has been to stand by and watch—sometimes, perhaps, laugh at the motley group, oftentimes bespattering each other with the mud abraded and flung off from the grinding.

Once only, a few weeks since, desirous of helping to maintain the credit of the JOURNAL as an advocate of true philosophy, and vexed at the empirical presumption of Dr. Miller, in advancing untenable theories and criticising men far better informed than himself, I ventured to join Dr. Buchanan in his efforts to point out the difference between science and scientism, getting myself slightly bespattered by my pains, and for the free speech of calling things by their right names.

It makes me laugh to perceive how readily Dr. Miller can change his base, how plausibly he can misrepresent his critics, and how impudently and cunningly he can take on the assumption of knowledge he evidently does not possess.

It is in the JOURNAL of Sept. 19th he pays his respects to your humble servant by name in a column or two which is to be his last. This reminds me of the wife who had vexed her husband by pertinacious unreasonable speech, roughly saying, "Don't let me hear another crooked word out of your mouth." Her spirited reply, "Rams horns if I die for it," was about as pertinent to any possible argument they could have had, as Dr. Miller's response is to my illustration that his theory of refraction being the cause of the heat of the solar ray, was false.

I knocked this theory flat by instancing the fact that solar heat is greatest when the sun is near the zenith, where refraction is little or nothing and is least in the horizon where refraction is at its maximum. And what is his reply? He throws out the blind question: "Does he (Jackson) not know the difference between hemispherical and concentric refraction?" He might about as well have said, "Rams horns if I die for it," for all the pertinence that blind has to the argument.

"Concentric refraction" is a new term, not found in standard works on optics, neither in our best dictionaries, and is most likely invented by himself to express, he scarcely knows what. It might not inaptly apply to the action of a lens in concentrating to a focus the rays which fall upon its face. But there is no such action of the atmosphere perceptible, either with the sun near the zenith or horizon. Refraction takes place, and changes the direction of light rays, whenever it passes at an oblique angle from a lighter to a denser medium, or from a denser to a lighter medium. Our atmosphere as we rise from the earth's surface, grows, consequently, more and more rare, until reaching a height of forty or fifty miles, it becomes so rare that no refractive power is perceptible.

If we conceive of a surface, or incident plane, at this height, between the extremely rarified air and the still more rare surrounding cosmic ether of space, then, whenever the solar rays strike this imaginary plane at an oblique angle, they will be bent or refracted towards a perpendicular to the plane, more or less according as the angle of incidence is more or less oblique.

Even if there be no such well defined incident plane, a similar effect is produced when the solar rays advance through the atmosphere, as it grows more and more dense toward the surface of the earth; but this incident plane or increasing density being necessarily parallel with the earth's surface, that small portion of it between the eye of an observer and the sun must needs be so nearly a perfect plane that all the rays reaching the eye are (practically) refracted alike and no concentration, after the manner of a lens, takes place. Therefore there is nothing of what the Doctor calls "concentric refraction" in the case.

These words of explanation are written for the benefit of the JOURNAL readers, not for Dr. Miller. If he will become a student of real science I might probably assist him as I have many a callow youth; but from further attempting argument with one who pursues his loose and disingenuous methods, I pray to be excused. See the palpable misrepresentation implied in his sentence, "Dr. B. and Mr. J. will have to admit my postulate that the atmosphere does refract the rays of the sun." He knows as well as we do that neither of us ever denied the refraction of the solar rays by the atmosphere. That is an established and well understood scientific fact of long standing. He has no right to call it his "postulate." It is no one's postulate but an initial fact. What does he expect to gain by this presumptuous assumption and persistent misrepresentation?

See again where he quotes Kepler as saying "Gravitation alone does not account fully for the revolution of the planets in elliptic orbits."

Why repeat that already rebutted statement?

It was fully explained in my last and only paper that it had never been claimed by truly scientific persons that the heavenly bodies described these orbits in obedience to gravity alone; but by the combined action of gravity and the original momentum of the revolving body, as first demonstrated by the immortal Newton, whom he alludes to as a "fossil." Aye, he is a fossil!—a fossil shelved and labelled in the world's cabinet of geology as he who first discovered the existence of this mighty power of gravity which links the universal cosmos into one grand whole?—The laws of gravity and momentum are steady and unchanging; electrical attraction and repulsion, as far as we know them, appear fickle and inconstant. Were planetary motions governed by them, universal wreck and ruin would soon follow. J. G. JACKSON.

## POSTSCRIPT.

The above was written before I observed your remarks in JOURNAL of Oct. 3rd, closing the discussion of "Solar Physics" for the present. I consider that question has as yet scarcely been intelligently approached in the JOURNAL. Certainly I have not attempted it, but only essayed to prevent the acceptance of false notions in other matters stumbled upon by Dr. Miller. Surely does Dr. Buchanan speak truly when he names the writing of Dr. Miller "entangled crudities," for so will they present themselves to any well schooled scientist. This statement that the heat of the solar rays is caused by atmospheric refraction is so radically absurd that every optician can but treat it with scorn; and the Newtonian theory of planetary motions is so well understood, so abundantly demonstrated, so fully tested for 200 years, that were the Angel Gabriel to appear and say that it is incorrect and that gravity and electric repulsion are the true explanation, I should say to him, "pray, excuse me; I am sure you are mistaken." I hope you do not mean to say, Mr. Editor, that in these notions Dr. Miller is sustained by "prominent mediums and advanced thinkers."

As to the "Solar Physics," that is in able hands, fully competent and equipped with all the refinements of telescopic and spectroscopic power. I would not discuss it with Dr. Miller or any medium or any "advanced" thinker who was unschooled in positive knowledge already assured. Please do not regard either these remarks or my former article headed "Science and Scientism," as formally discussing "Solar Physics."

One word more of criticism of an article extracted from the Toronto Mail in the JOURNAL of Sept. 19th, in which these words occur: "Times the succession of ideas.... We can not fancy there is such a thing as time to the horse or ox, and there can be no such thing as distance in an infinite where there is no fixed point. They are all human conceptions; nature knows nothing of them."

I am compelled to deny the truth of every point in this statement, and to enter my earnest protest against such metaphysical nonsense, taking occasion only for one brief illustration of its absurdity. Let us say a total solar eclipse is witnessed on a certain day and hour. Now, such is the accuracy of the knowledge of the distance and motions of the sun, earth and moon, that for hundreds or thousands of years the recurrence of a similar phenomenon can be calculated and predicted; making use in many ways of the elements of time, motion and distance of which according to the quotation "nature knows nothing."

We will suppose such a calculation is made for 20 years, more or less, thereafter, and the prediction is fulfilled, and witnessed by hundreds that previously saw the same phenomenon in the former instance, also by hundreds that were then unborn, all seeing it alike at the same instant. Even if this foolish theorist could imagine that all who previously saw the eclipse had the same "succession of ideas" for twenty years and by some "hocus-pocus" contrived to reproduce the eclipse in their brains at the same instant of time, even if crazy enough to believe that, how could he explain the same impressions produced simultaneously in the minds of the hundreds that had not witnessed it in the first instance and upon whom it came, in many cases, unheralded and unexpected? The very "succession of ideas" implies advance in time, and I will but name the above condition of facts to show that time, distance, and position all exist in nature; and that it is the extreme of folly to construe that our senses which have been given us for the purpose of creating mental impressions and communicating knowledge of things really existing in nature, should be turned backward as if their only office was to deceive us into a conception of an ideal world only existing in the domain of the imagination.

Oh! when will the schools cease to breed intellect so befogged by the metaphysical jargon of the past that they have lost the balance of common-sense, and become entangled in the webs of a senseless sophistry? J. G. J.

To the discussion of "Solar Physics" the JOURNAL will never be closed, but enough has been said concerning Dr. Miller's views.

## EMBALMING AT GENEVA.


THE PROCESS EMPLOYED BY PROF. LASKOWSKI. Letter to London Times: The art of embalming is probably more closely studied, and certainly more scientifically practiced, at Geneva than in any other European city. There are many foreign residents and travelers in the place, and it often happens that when one of these dies his body is sent home for burial. This is especially the case with Americans, who strongly object to burying their dead in cemeteries where, after fifteen or twenty years, according to continental usage, every memento of them may be obliterated and other bodies laid in the same grave. But, as for obvious reasons the transport of a corpse across the ocean, in its normal condition, is both inconvenient and objectionable, some sort of preservative process in these cases is almost indispensable.

Several Genevan physicians make embalming a part of their business, with great advantage to themselves, the fees being nearly a heavy one. But the most successful embalmer in Geneva, probably in Europe, is

Prof. Laskowski, of the university, and his process, of which he makes no secret, is being generally adopted. He has been equally successful in the preservation of anatomical specimens, to which, besides making them absolutely inodorous, he imparts all the appearance and suppleness of fresh pieces. An English physician, with whom our correspondent once visited the museum of the Medical Faculty, assured him that the specimens were far superior to anything of the sort in any other European collection which he had seen. A short time ago Prof. Laskowski, at a meeting of the Geneva Medical Society, read a paper on the art of embalming, in which he gave a full explanation of his method. Yet he was careful to point out that the mere process was no more than half the battle, and that only a special talent, improved by long and persevering effort, could insure complete success.

The method of embalming practiced by the ancient Egyptians was rudimentary in the extreme. It consisted merely in disemboweling the body, replacing the viscera with aromatic herbs and melted pitch, and, after drying it by means of a salt which extracted the humidity, enveloping the corpse in a mass of bandages. In modern times the more rational method has been adopted of injecting into the body to be preserved antiseptic fluids through the veins and arteries. This process has been largely practiced by Signor Franchina of Naples and Dr. Ganal and Dupré, of Paris, but owing to the defects of the solutions employed and mistakes in manipulation, with only partial success. The liquid used by Prof. Laskowski consists of a mixture of carbolic acid, chloride of zinc, and corrosive sublimate, with the addition of an odoriferous essence. This solution is as clear as crystal and pleasant to smell. To obtain certain results the operation (the method of which the Professor explained in great detail) must be conducted with the utmost care and attention. But success, when once achieved, is as complete as could be desired.

A body skillfully treated by Prof. Laskowski's method assumes "the natural and agreeable expression" it bore immediately after death, and the skin becomes firm and as white as Carrara marble. Exhumations of bodies thus preserved and the condition of the specimens in the anatomical museum, which after the lapse of years are as perfect as on the day they were prepared, prove that they will remain intact almost indefinitely, always providing that the specimens are kept in airtight cabinets and the bodies placed in hermetically closed coffins or other receptacles. Whether it be worth while to incur the trouble and expense which Prof. Laskowski's method involves in order to preserve human remains from decay may be open to doubt, but there can be no question that he has brought the art of embalming to a perfection which it never previously attained. In other respects his antiseptic discoveries have proved eminently useful. For, besides preserving anatomical specimens with the results above described, he has a way of treating subjects for dissection whereby they are deprived of all offensive odor, and students of surgery are enabled to conduct their operations without the least sense of discomfort or danger to their health.



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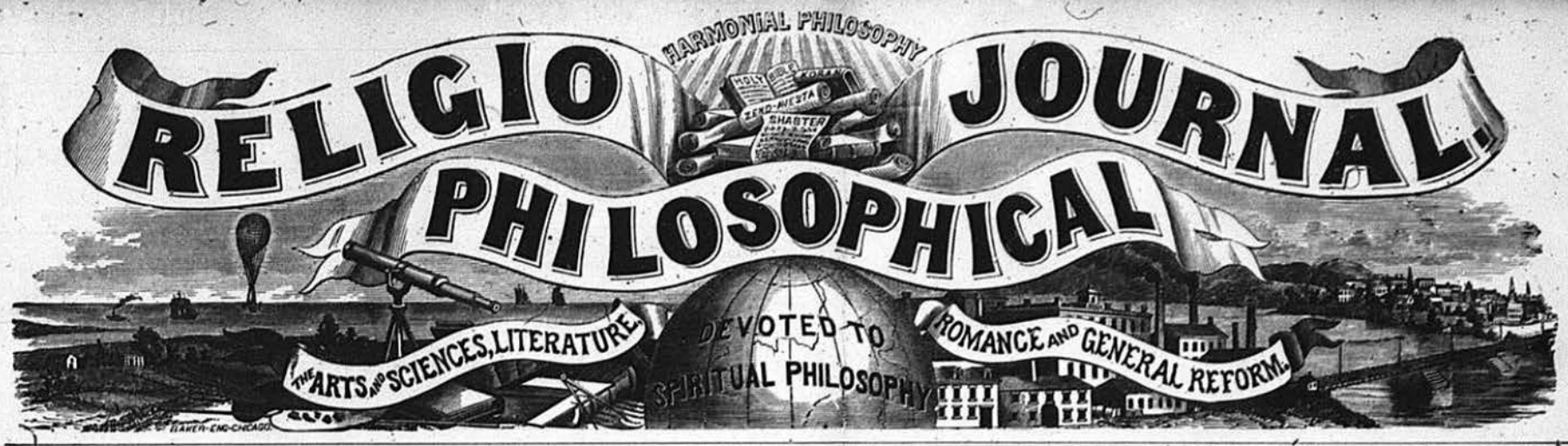
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CHICAGO, OCTOBER 31, 1885.

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Readers of the JOURNAL are especially requested to send in their news. Don't say "I can't write for the press." Send facts, make plain what you want to say, and be short. All such communications will be properly handled for publication by the Editors. Notices of meetings, information concerning the organization of new societies, or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE ROSTROM.

Where Did To-Day Come From?

An Address Given through the Mediumship of J. Clegg Wright, at Lake Pleasant, Mass., Aug 16th, 1885.

(Reported for the Religio Philosophical Journal by James Abbott.)

If I could stand a thousand miles from the earth and look upon the geography of this globe, I would see people living in India, China, Europe, Africa, and on this great continent. I would see them at work, and at their studies. I would behold the advocates of public reform. I would note the intellectual tastes and proclivities of the people that dwell upon the earth, and what a sight it would be! In China I would see a man who thinks that the institutions and civilization of the Celestial Empire are the grandest the world has ever seen. Looking toward Hindoostan I would see a man there imbued with the same principles, views, and prejudices. Coming to Europe, I would find the same intellectual, philosophical and moral proclivities. If I came to America, it would be just the same.

"Breathes there a man with soul so dead  
Who never to himself hath said,  
This is my own, my native land?"

Our environment and education make us just what we are. If you had been born in Constantinople, you would have been Mohammedan; if in India, probably you would have been Brahmin; if in Spain or Italy, the chances are you would have been Roman Catholic; and if born in England the probabilities are you would have been Protestant. The great majority of you were born in the Northern States of America, and your intellectual life has been developed by your circumstances, the educational influences and surroundings which environ you.

I want you to remember this, because it is not true, though often said, that right comes uppermost and justice is always done. I deny it. I shall try this afternoon to demonstrate that truth has to fight its way; that life is a battle, and the coward is not wanted here. [Applause.] The subject I have to speak upon has been selected for me, and it is:

WHERE DID TO-DAY COME FROM?

It came out of yesterday; yesterday came out of the day before, and the day before, and the day before—backward into the endless. There is, then, a chain of eternal evolution. The present is what the past has made, and what can live under the conditions of organization now.

I want to speak of the church of to-day and the cause thereof, and I want to show it is not because the church of to-day is supposed to be founded upon truth, that life is strong. I want to show you the real cause of the success of Christianity; and I want, further, to show you the means by which that church will pass away from the civilization of to-day, and on its ruins will rise a brighter philosophy, a juster polity, a wiser morality, a broader justice and a clearer liberty through modern Spiritualism, than the world has ever seen before.

THE INSTITUTION OF CHRISTIANITY.

I'm going back to the institution of Christianity. I necessarily have to take you through an elaborate historical argument; and it is to that historical argument that I draw your attention now. Consider the times when Jesus of Nazareth walked the earth—and I assume there was such an historical person. I will not stop to attempt its demonstration. I accept for the time being that there was an historical Jesus. Certainly there was an ideal one. There were two of that name, the real and the ideal, just as you are making two Washingtons. You have the George Washington who fought the battles of the colo-

nies, and you have the George Washington who never told a lie. [Laughter.] Mankind will make ideals. Over the waste of two thousand years you pick up your ideals, and those ideals are the dream of your anticipation, the power of your hope. But when the historical Jesus walked this earth there was an established church in his country, a church according to law, a church before God was made a man, a church before a virgin was overcome by a God; [Laughter.] a church, too, which had all the prerogatives, emoluments and glory which belonged to a church. This church which preceded Jesus was one that was to be set aside. He came as a reformer, and there was not a man among the priests of that time that had any love for Jesus; and here is the correspondence and likeness between the church of to-day and the church of two thousand years ago. There are not many ministers, not many priests in your country who like modern Spiritualism any better than they liked Jesus. This Church of State had all the emoluments, power and glory which belong to a political establishment. It stood behind the law. It stood behind the judge, and God was supposed to stand behind them all. This church was consistent. It appealed to God as the last arbiter. It accepted him as the final and only authority. But this church was doomed to be set aside in the course of civilization, and a reformed church established by the Nazarene. I made a mistake. Jesus never established a church, never anointed a bishop, and never made a priesthood. All that came in after ages; but clustering around that name came the Western church, and to some extent the Eastern church, which went down largely before the triumph of Mohammedanism.

Christianity as a thought, gathering power and volume as it went along by force of its political conditions, made it advisable in the Roman world to have itself selected as the symbol of political and sacerdotal power. Christianity was not established by the design of a God, but by the design of a statesman, by the ruler of the Roman world. That establishment made a tremendous change in the ecclesiastical, the philosophical and religious conditions of Europe. Ancient learning declined. A new order of thought and education took its rise; and to me to-day as I look upon those conditions, it is one of the greatest wonders of history that Jerusalem should triumph over Rome and that the thought of the Nazarene should become the accepted symbol of the Roman world. Changes had come, and silently important principles had been at work. What made the triumph of Christianity so easy? In the first place, political conditions which have fallen out of the view of the historian now, then existed. Seeing his insecurity and the likelihood of his family losing the inheritance of the Roman world, Constantine sought to secure the allegiance of the scattered tribes of the empire, east and west, by the establishment of what seemed to be a compromise with the old civilization and the radical reformers of that day—not because it was true, but because it was politic, because it would tend to the unity or consolidation of the dynasty, then in power. Men were the same then as now.

There are men in the United States who would sell the Republic if they could gain power and maintain it. There are men in your country wicked enough to establish an aristocracy now. There are men low enough to sell the highest honor they can have, a clear conscience, in the councils of your country; and there were such men living in those times. A priesthood existed then, and they had the emoluments of power. They had jurisdiction to a large extent over the Roman courts. Further, they had the tithes. Show me a church, true or false, with an established priesthood, who have their tithes collected from the industry of the country, and I care not who may be the generals or statesmen of that country—give me a tenth of the products of their industry and I will corrupt for ages that nation. It is there that the great power of the early church consumed and concentrated itself, and became the basis of the civilization of Europe. It had the tithes, and the money with which to send its missionaries over the semi-barbarous provinces of Europe.

A MERCENARY PRIESTHOOD.

In the century which succeeded the establishment of Christianity, there arose in the Roman world a mercenary priesthood who, along with the legions of Rome, marched into the forests of the North, invaded Britain with their religious thought, and St. Augustine at Canterbury raised the banner of the cross; and that civilization planted by St. Augustine became the infusing spirit of Saxon feudalism. I want you to note that period. In Holland men were living in houses built of mud, banking up their little dwelling against the German Ocean; men fighting for the necessities of life in the densest ignorance, unacquainted with the religious thought, the philosophy and the literature of the ancient world, imbued with the Scandinavian ideas of religion. The two civilizations came together by the treacherous sword of the adventurer, who marched by the side of the priest. The priest inspired the soldiers with religious enthusiasm, promising to those who died upon the battlefield a happy inheritance in the world to come.

Are not the devastations of the legions of Charlemagne written down in history for your instruction? Was not the faith of the men who lived in the North, in the forests of Germany, on Saxon soil and in Holland, shaped by the sword of Charlemagne?

They were convinced, not by logic, not by the holy spirit, not by the divine impingement of inspiration, but by the sword in the darkness of that reign. You will not hear these sentiments from the pulpits. You hear only a one-sided statement of the case. You will hear that Christianity persuaded men because of the influence of the Holy Spirit. Why does not that Holy Spirit to-day descend on the soul of Huxley? Why does it not convert Tyndall? It is easy enough to convert a milkmaid in Massachusetts, but men of science defy successfully the Holy Ghost. [Laughter.]

We want phenomena. Ministers of the Gospel, give us some reliable phenomena. Moody, give us something else besides pseudoinnoscence. Give us phenomena that we may know there is a Holy Ghost and a power divine behind Christianity.

WILLIAM THE CONQUEROR—WOMEN.

We now come to the 10th century, when that semi-barbarian, William the Conqueror, emerged from obscurity and led an army on conquest into Britain. The civilization of the heptarchy, with all its brilliant forms of thought and its ancient usage, were swept away by the descent of feudalism. And what was feudalism? What did it mean? It meant that a portion of the people of this world are to own the land, to rule the race, to hold all the offices and enjoy their privileges; that the great portion of mankind are to toil that the few may reap the rewards of their labor. It means struggling poverty, death and shame to the great majority. Christianity through the weary ages of the past, has stood by the right, defended their right of power, upheld their down-trodden, for a cause that had the betterment of the world's laborers at stake in those dark ages. [Applause.]

In the age of William the Conqueror feudalism descended with its monstrous vices and crimes. Women, turn with me to the pages of history. In the days of the Apostle Paul, you hadn't a soul. Paul did not believe you had. What did he believe? He believed you had a soul when your husband got baptized for you. [Laughter.] Why does polygamy exist to-day? Why have men in the East so many wives? Because they have not considered that women had an immortality. In the 10th century a woman had not obtained a soul. There was a time in the early history of Pennsylvania when women had hardly come to have an immortal soul at maturity. With the development of the idea of woman's immortality has come the civilization of the race. In the 10th century, if a serf got married, he did not see his wife first. The baron, the man who owned the land, had the preference. That has passed away, with the civilization which could tolerate it. Did not Europe blush with shame; did not the exorcisms of the world rise at the murder of Leirion in Ireland? Why was he murdered? A few years ago he claimed the feudal rights of a Lord of Ireland. He claimed the married women of the serfs of Ireland, and died for his folly. I believe in murder when it means honor to humanity, and justice to outraged honor. In the time of which we were speaking these conditions existed, and the priests were silent.

ECCLIASTICAL ESTABLISHMENTS.

Then there came a reform. Men were growing out of their necessities, out of their pains, out of their mud houses. They made houses of wood, and then came the age of stone. How did those changes come? I will tell you. They came out of two conditions. The lands of Europe were tithed, and in the 10th, 11th and 12th centuries legions of masons and architects went through Europe building those ecclesiastical establishments which are the church of to-day. The different forms of architectural design were their beautiful tracery up toward nature's sky. Who paid for them? Who paid for Melrose? Who paid for Wally? Who paid for the 254 abbays which were destroyed by Henry the VIII., the so-called defender of the faith? Who built the vast abbeys and monasteries in the middle ages? The people—the labor of the people. It was drawn from their labor, just as your labor is taxed to-day, but in a more unjust and rapacious manner. There grew up in the church asceticism. I do not admire it. I am not an ascetic. I think it is the maddest thing ever seen in God's world. Good men are wanted in society—not in the bowels of a mountain. They are of no use shut up in a monastery. Society needs all the good men—all the heroes. They are needed to-day, and always have been. But, then, the best men, best thinkers, the best scholars the country could produce, were to be found in the monasteries, and in the monasteries they cultivated learning. Outside all was ignorance and darkness. In the 11th century, were you to go into the monastery of St. Edmonsbury, what would you see? Outside was slavery and poverty of the darkest kind. Within lay the priests and monks drinking the finest wine from the vineyards of France, and the best ale brewed in England. They had a happy, lazy, grand old time. I wish you could have a peep into those sanctuaries of filthy debauchery. They were sinks of corruption as well as patrons of learning; sinks of infamy and prostitution as well as models of asceticism.

Out of the monastic system, with its rites, its usages, its prayers and its beads, grew the Crusades. These men were environed by their circumstances. They were honest. They believed in what they said, and practiced what they taught generally. They were not designing men. They believed in living well down here; and show me a per-

son any day who does not. [Laughter.] He will point you to mansions in the skies, and picture paradise where the angels sing the hallelujah chorus, but he won't forget his dinner. Their practice is good theory this far, that we should live a day at a time, for to-day will make us ready for to-morrow.

THE PERIOD OF THE CRUSADES.

But I must not lose the sequence of my argument. I was just coming to one of the greatest events in the history of Christianity—the period of the Crusades. We all owe a great deal to them. Saracen civilization was believed to be barbarism. The manners of the East, the civilization of Mohammedanism and the Oriental world was little known in Christendom during the 11th and 12th centuries. The Christians were thinking that Jesus was about to come again. Some of them are thinking so yet. In the 10th century you could not find a conveyancer who would make a lease of any property beyond the end of the century. He believed the end of the world was at hand. Some men are so cracked, so crazy, to-day that they are actually looking for the second coming of Jesus. I hope they may live until he does come. [Laughter.] I venture this remark, that never again in this world will Jesus of Nazareth make his appearance. If he comes in Massachusetts, your medical laws will put him in jail [laughter] in New York. I shall be better acquainted with your statutes after a bit. I wish the adventists who are looking with the telescope of faith heavenward might see Jesus, and what would they behold? Would they see God? No! They would see Jesus, to be sure; and who is he? A man like any of you. I saw a spirit the other day who was very much disappointed when he got to heaven. He was a bishop, and he thought when admitted into Paradise that he at any rate would receive a welcome and a hallelujah and the blessing of the God of the universe, and whom do you think he met? He didn't meet Jesus, nor did he meet Abraham, or any of the prophets. Whom did he meet? His mother. [Laughter.] And I would sooner have you all, when you die, meet your mothers in the spirit world than 10,000 Jesuses. [Applause.] Look after your mother; she will look after you.

IMPIOUS WICKEDNESS.

I believe I had got down to the tenth century when I digressed. The career of impious wickedness under the sanction of the church was going on. I say "impious wickedness" because it sanctioned all the property being maintained in the hands of the few. It sanctioned serfdom, and it had the ecclesiastical dragon and drill the people in that kind of drag. Men were ground down by despotism at that time. They dare not think, and they were only taught to believe. Why thinking was not even done by the priests. I will tell you how they used to do it. In the early church for hundreds of years a minister was not allowed to preach his own sermon. The highest authority in the church wrote homilies. These were committed to memory by the priests, leaders and elders throughout Europe, and recited Sunday after Sunday in the fifth, sixth and seventh centuries.

Let me be correct. In the seventh century there were not five priests in England who could read. Think of it! God bless the people when the priesthood can't read. [Laughter.] In the eleventh century it was a little better. The night was breaking, but still the priests were ignorant. They could scarcely read. Noblemen could not read. Go to a lawyer's office and look at those mysterious deeds on parchment, and there instead of a signature you will see a sign and a seal. That tells a great deal. Go to Westminster Abbey and you will be shown the great charter of Henry the VII. There is a seal. He could not write his name. A nobleman of those times thought it beneath his dignity to be able to write. A monk could write. A nobleman was too grand an archangel in society to be able to write.

Some of the Lords of England are too proud to make a speech themselves. They hire a man in a back room in Fleet St. to write it for them. And it is said that nearly half the clergy of the Church of England buy their sermons ready made at so much per dozen. [Laughter.]

Well, there is some difference between those feudal days when the priests were in their glory, and now. This is a great age but it is a gigantic sham. But what is it? There are sham men, sham institutions, sham statutes, sham legislatures, and sham churches. It is a day of shoddy. Let us see if we can't remodel it into a better fabric.

THE CRUSADES.

The eleventh century, the mad Crusade was fomented by Peter the Hermit. What a burning eloquence had he. When he spoke he stirred men's hearts. He was an agitator. He said the church at Jerusalem was in the hands of the Pagans, and what a job it would be when Christ came if he could not get back to Jerusalem. [Laughter.] Jerusalem must be in the hands of the Christians. That was all they had to talk about, all they had to think about for 300 years. Think of Europe crazed with this idea for 300 years, talking about nothing else, and thinking about nothing else!

It is said that when Thomas Carlyle was writing his French Revolution that he talked about France at the breakfast table, at the dinner table, and at the supper table. It was France! France!! France!!! and he nearly killed Mrs. Carlyle. And so in the eleventh century it was Palestine, the Holy Sepulcher. Men at first in their incredulity looked upon it as a mad thing. Then they thought, "We

ought to have it." Then they said, "We will have it. We shall go to hell if we don't get it," and when you get hell planted in a man's soul, you can make him do anything. Fairly make a man think he is getting his foot into the flames, and he will jump like a live heron out of a stew pan. [Laughter.] They didn't get the sepulcher the first time, so they went again several times to try to get it. What a Europe that was.

Your American War, with all its tragedies, episodes of valor and deeds of glory, was nothing like the Crusades. Imagine an army of great magnitude, less disciplined than—I will not tell you of Bunker Hill; less disciplined than the forces which maneuvered at Bull Run, crossing Europe like a procession of locusts. They ate up and destroyed everything before them. The sacredness of women did not escape. Villages were pillaged, houses destroyed and the continent of Europe streaked with blood. That was the scene enacted again and again. For what? Thousands and tens of thousands were slain, millions lost their inheritance, property was destroyed, and countless homes made desolate—all for what? For the tomb at Jerusalem.

We stand here to-day to condemn these things, that the folly may not be repeated. What came of it all? Learning. What seemed to be darkness and chaos and crime actually resulted in something great and good for the world. It made the reformation possible. It brought Christians in contact with Saracens. The Christians had never thought before that there was another idea of heaven besides their own. It opened their minds and enlarged their souls, so by their coming in contact with the Saracenic civilization, reformation in religion became a possibility.

I am giving you the philosophy of the Christian unfoldment—not that it was true, but that it was a development out of the political and philosophical and social conditions of the world. I want to emphasize this idea, that the Church in consequence of its property was powerful. It cultivated the allegiance and secured the devotion of the people. Money is power. Lord Bacon said that knowledge was power. Sometimes I think the philosopher meant money. Money is power. Midas with his asses here is god. I want fairly, then, to realize that all the successful movements of the world, churchlike and otherwise, have been successful in proportion to the length and breadth of the exchequer. It has been a fight for the survival of the fittest; and those best equipped with money are the most successful in an ignorant world. There is a new power to-day; the power of intelligence is recognized and the Church must be subjected to criticism. Its theology, its creed, its condition, its zeal, are not above being subjected to a judicious and philosophical criticism. It is now undergoing its crucial test; and what are you doing in the mighty contest, this mighty fight for civilization, for the highest man can think of or wish to obtain? You have obtained a knowledge that man lives after death; You have that knowledge through phenomena. Are you prepared to pay for its propagation? The old systems of error and the days of tithes are over.

In Ireland, not fifty years ago, the priest marched with a regiment of soldiers into the farmer's fields to take the tenth sheaf, the tenth pig, and the tenth pound of butter. At the point of the bayonet the peasantry of Ireland paid their tithes in 1835. That was Christianity. That was the best God the world had at that time, collecting tithes at the point of the bayonet. Do they stand it to-day? Will you stand it in this country? No! It is unjust, and you will not stand an injustice. Be as firm for justice, right and truth as you are for your independence, dignity and sovereignty.

Here the cause of modern Spiritualism needs your support, advocacy, tithes and time. Let your contribution be voluntary. Let it be according to your conviction of truth; and let this be a centre where you can gain light; where the truth of heaven can be born again in your thought and understanding. From here let the sunshine of your knowledge radiate. Let this be a centre from which societies can be originated and invigorated, from which the agitator can start, from which liberty can grow, from which truth can expand. Go to your homes and investigate modern Spiritualism; if you have not done so before. If you find it to be true, accept it.

Those crusaders marched in legions across Bulgaria; they bared their breasts to the spears of the Saracens for what they believed to be true. Your liberties and civilization have cost somebody a great deal. What are you doing for the generations which are to come? Will you not wipe away our indelible stains, and have your escutcheon bright, ready for the service? Let us be a power that we may fill the churches with men of science; that we may another superstition; that we may establish an order of benevolent right and progressive justice, which shall be an effusion of heaven, and which shall be an infusion of power and humanity, that poverty may cease to be a crime; that life may be more happily developed; that homes may have the more joyous confidence in their members and the light of civilization may dawn over the hill-tops of the world we love so well. [Applause.]

The property of France, stored in the Garde-Meuble in Paris, is said to have a value of 30,000,000 francs. It consists chiefly of furniture, glass and china, and contains among other pieces of historical interest the bed and writing desk of Louis XVI.



### Is the Law of Progress one of Harmony, or Discord?

A Paper by Rev. Antoinette Brown Blackwell, read before the Woman's Congress at Des Moines, Iowa, October 8th.

The important question proposed by the topics committee of this association: Is the law of progress one of harmony or discord? may be fitly included in a still broader inquiry: Is law a harmony or a discord? In other words, is natural law an order or a disorder in nature? The question put in this inclusive form very nearly answers itself. Law is law because it is an order, is an inherent, continuous self adjustment, the established method of nature's working, her vast, uniform scheme of habitual process and progression. In the very constitution of things, no persisting mode of action can be destructive or can work out of the concord with the general methods of the system with which it co-operates. Nature is and continues to be; her laws also continue, each uniform; but co-operative and therefore variable in joint outcome; which is equivalent to saying that natural laws all work together as a whole, despite superficial temporary conflict, in a steady and large harmony as eternal as the indestructible elements of the physical world. They are parts of one working unity, but co-operating so variously they may run partially across each other's pathway, and yet their roads all lead to the same ultimate goal. Then, is there an all embracing Law of Progress? Superficially, no; comprehensively, yes. In the narrow sense, the answer must be negative. In a vastly broader sense the answer can be made equally clear and sure in the affirmative, and with the advantage of being, as I think, on this large estimate, absolutely universal—so universal that all discords are swallowed up in the one grand harmony, are made literally to become part of one perfect success. To illustrate, a stupid toad who sleeps all winter in one hole without motion, probably without sensation, would hardly be described as making progress during that period; yet after years of alternate sleeping and waking he has progressed far beyond his tadpole birth, in size, in structure, in activities, in all toadly compensations and enjoyments. And even his annual torpor has contributed to that result. Suppose he has been kept one year without food and thus emaciated and made to suffer. That episode could not be called a progress. If he has been wounded and a foot torn away, he is positive retrogression. And yet, poor toad, finding himself hale and hearty at 30 years, in the full enjoyment of his simple life, existence on the whole has been a real gain, with still a goal somewhere beyond, toward which he is hopefully wending. His checkered life shows us that continuous progress is not always ensured, perhaps is never and nowhere ensured, to any one thing, animate or inanimate. As a unit his pilgrimage was a progress. Similar progress, universal and in various phases, becomes a hopeful probability. But progress is essentially social and co-operative. This is a co-partnership world. Like all living things, the toad finally reaches death by accident or decreed. He remains becoming food for other organisms, vegetable or animal, obviously promote a wide physical life. But especially consider also, that although he fed greedily on other creatures, using them and their stored activities for their own ends, that he only borrowed them temporarily, if forcibly; wasting nothing; but, handing all again, largely from day to day, back to the general food store house, transformed indeed, but therefore the more useful to such of his cohorts in the vast hierarchy of living things as can best utilize the materials in the transformed and transferred state. He robbed on one hand, but he got the full benefit of the values himself and then he handed them yet again to others. The values have been kept in active progress. But the thrifty toad has been making profits besides. He has been helping to uplift dead mineral into living organism and to upbuild living improved tissue. If he has seized and appropriated unallied flesh, he has also utilized senseless air and water, and prepared them as more available food for others nearer the foot of the ladder than himself. The organic world seems to be a fraction richer and larger, and is able to mount a trifle higher in the cycles of change because of his contributions. The manifold relations of the biological kingdom, and of those to the inorganic, are still largely hidden from our knowledge; yet we know that every organism is a wonderful laboratory in which the inorganic becomes more or less permanently co-operative with the organic, and in part is itself organized. As we are taught, it is the plant which preeminently converts mineral substances into plant tissue. Yet it has not been found that plant or mineral can either begin this transforming process or can continue it without the aid of prior once-living food. We nourish our plants with not yet quite deorganized refuse; then jointly with this helpful upward push, they are able also to appropriate the inorganic. Poorly fed from once-living sources they can make but a poor use of their vast mineral resources. All living things, vegetable and animal alike, grow and perfect their processes in absolute dependence upon an intimate alliance and close co-operation with the inorganic. Air and water are as indispensable as food; nor are mineral medicines yet discredited for the sick. Every breath, every motion, every function (as folded in this unorganized outer kingdom as in a bath, and the vital activities, here a little and there a little, carry the others up and over into their own realm. There is perpetual falling into or towards the inorganic, but the lower orders greedily arrest and variously utilize the result. Apparently the higher kingdom is forever growing, but the other diminishes. Every physical life contributes its own share to this advancement, and in this sense is a general benefactor, and a law of progress is established to this extent. But every thing, in its own degree, must be fed in part from the organic crib. Hence the struggle for existence, the hourly blighting of a myriad of lives before their prime, the unceasing, many-sided conflict. If man himself is not the daily food of some creature larger, wiser and more masterful than he, he is set upon by an almost infinite, invisible host, to whom the breath of cholera, fever, pestilence and decay is the very aroma of life. If he cannot live well above their plane, shying them hard to the background, he becomes partially their prey; or becomes prematurely their conquered victim. The personal loss on all hands is plain enough, is certain enough, is hard enough to bear. The suffering is sharp enough, and this great tramway of discord is admitted to be the universal highway through which all flesh must pass. Nor is it always a direct progress to the individual or to the race. There are vast tribes of creatures who were once higher in structure and in functions than now, but because they could find surer supplies in some lower grade of life, they steadily went down and back,

intent only to live. True, others are in their old places and the domain as a whole is only widened so much the more. The general progress has been secured. First man himself, and after him rank on rank the higher animals are all the outcome of the universal law: eat and live, carry up the lower organism to a higher level, up and up through long and often deviously winding cycles. Let the debris drop for the humbler folks at the foot again to remount. Yet it is not the foot again to remount. The geological record shows engraved on every leaf, great series of moving spirals never returning upon themselves, but winding on and up in all directions. Up and on. That way lies the goal, and so only can it be reached! Nature's endless prodding from behind means exactly this. Better to be a man, able, wisely to choose and prepare healthfully the needed food; better to be able to select and to beautify one's surroundings, to build artistic houses, to design and weave dainty fabrics for clothing, and, above all, to educate himself and his kind, to feel and think as the gods, than to kill a reptile, to creep on the earth, never to hop but a foot above the clouds themselves, and to crawl alone ingloriously beneath his head covered to the black night of months-long torpor. So much at least the merciless lesson of get what you need, inexorable teaches. We have seen, too, that it secures a solidarity of progress which bears forward all individualities with uncompromising impartiality. Let us pause a moment to consider what has been the result as we find its general outcome among mankind to-day. The nations are farther advanced in almost every art and science and bodily comfort, and in health and numbers than any people of past history. There are shocking morals and fiendish crimes to horrify us; and the cries of that meanest human conflict, the strong against the weak, still vex the air. But we can find no time when these things were better than now. We must admit progress as a unit. Call the method good or bad, we must accept its measure of success.

If we fix our eyes only upon the conflict we can blot out a whole heaven of sunshine beyond. When we of the East have heard of the merciless tornadoes, the unsparring plague of grasshoppers, of the various unthought of reverses which have swept over different portions of this mighty West from time to time, it has almost seemed like a cruel smiting in wrath. But put these things in perspective. Fifty years ago a wilderness. To-day the grateful fields have just paid in their thousands of bushels of fairest wheat; the yellow corn is waiting for the harvest; the ranches are teeming with cattle; the farmsteads are homes that the faintest kings of old would have envied; the cities are upspringing like mushrooms, but they are not withering away though the sun of prosperity shines almost cloudless. Cyclones and grasshoppers are as the grains of dust with which the wind smites the face, to the whole solid earth beneath the feet. They are as the spark which fly idly from the engines, to the vast net-work of railroad systems which will carry you from Boston to San Francisco, from the Queen's Dominion to the Mexican Gulf, on this magic carpet.

In this proportion are the conflicts of sentient life to its all-enfolding harmony. An hour of sorrow—days, weeks, months of joy. Crimes even are only still stains on the garments of a large, unrelenting progress in which there is no variability, neither shadow of turning. Omnipotence might have ordered a world where physical life could be sustained with no cost to other life, where every organism should have arisen directly from the inorganic, and where all growth should immediately uplift mineral matter into living flesh and blood. Unlimited power might have made all sentient life run on in advancing parallel grooves, with no possibility of self seeking interference, with no conflict, no pain, and steadily increasing enjoyment. But that is not the established plan. The present one seems to be a good deal broader in its scope. The wise, small honey bee may not understand why men will persist in planting potatoes, cabbages, beans and apple trees instead of delicious white clover exclusively. The very lips which established as Christian law the mandate "Love thy neighbor as thyself," also set the daughter at variance against the mother, and the daughter-in-law against the mother-in-law. We know that that kind of variance is only the wholesome stir of motion, and the kiss of fresher air needed to keep the waters sweet. Nature's thorny goad, hunger—ever-recurring hunger—well-high enforces her first savage code: "Help yourself; choose the best!" The beginning lies far down in the blind unconsciousness of right or wrong. Yet what other instincts could have made inert, cloddy creatures equally alert, could so have aroused everything that lives into fuller life, stimulating growth, compacting muscle, compelling physical power and adroitness with ever widening methods of work and definiteness of function? What other could so keenly have stimulated intelligence? The recognition of this and that, the caution of avoidance, the skill toward success; the dawning knowledge of relationships between means and ends, the distinguishing of quantities and qualities. What other could equally have stimulated the nascent germ of choice between one thing and another, one method and another; and have organized sensation as a memory, an experience, a data for future action? These growing powers, physical and mental, perhaps might have been established in their full present development, then the creatures could have used them in perfected activity; but only as alien gifts, as the automaton swings through his appointed round of motions. The physical power could not have grown as now the exponent of needs and possibilities. All of life would go out of life on that plan. Stimulus, excitement, adaptations of result to demands in all kinds and in all their wonderful shading of variety, all as imperative, as effective, as want-stirring and life making as gratification itself, would become but dead steel springs, doing their work with clock-like effectiveness, but also with clock-like inaneity. Enjoyment means growth, new acquirement. The familiar, if it also is not a progress, a manifold of changes, becomes insipid. The very winds, if so chained that they must sweep on in grooves of direct benediction, would become tedious. We should weary of them as of eating sugar and honey for an habitual diet. Better the chill wind and the blast, now and then, as a spur to the lagging prudence of providing against their ravages. Or could pain and penalty be dispensed with in the economy of upspringing life! This would bring down all things at once to the sterile level of blank indifference. To do or not to do would be made to give equally severe results. There could be no standard set up for attainment; no motive available to urge one forward in one way rather than another; and no inherent warning off from the inexpedient. At best there could only be enjoyment on one hand and on the other indifferent negation. The quickening touch of inherent penalty is the wand of power to

guide one up and beyond. It is Scylla and Charybdis both, threatening on either side the one channel of safe adventure. Finally, can we imagine life in any or in all orders to have developed more rapidly or more nobly without the ingrained physical antagonism; without the sharp spur of the universal, inexorable law, eat and be eaten? Any organism exempt from this latter fate would have lost one of the two most powerful incentives to a many-sided growth. Hunger would still impel, but the art of self-defense, with all the ingenuity, the strength, the skill, the manifold clever adjustments on all sides, would never be acquired. The resulting disuse of faculty would lower its vigor, would narrow its range, its direction would lose in definiteness and sharpness of purpose, and with the one great occasion of conflict would go also the strength which arises because of conflict, and for this manifold loss there would be found no substitute to insure a corresponding gain. Individuals, they whose nose pushed to the wall, might directly benefit by the new plan; but the race would lose immensely. The scheme as a whole would be a failure. Avoiding hungry enemies has promoted a growing advance in structure and function, in all kinds and classes of animals to a degree which is perhaps quite as marked as the corresponding growth impelled by direct food seeking. Among men, would heroic minds struggle on in their very dangerous, distasteful, experimental quest among the filth of various decay, if human life and its interests were not threatened by the microscopic devouring hosts? These puny hosts may slay their tens of thousands, brought down in the prime of manhood, and yet they may prove to be human benefactors. They are the scavengers of a needy planet. They beaten all the pathways of busy life. Above all they quicken the divine in human purpose and its results; they impel intelligence, which is equally Godlike to investigate, to discriminate, to learn; to carry the domain of quest and resulting knowledge into invisible realms, once wholly undreamed of by all dwellers upon the earth. They encourage humanity to believe that no mystery is unfathomable, no coil invincible. They point onward the human hope of conquest, of gaining the gratitude and admiration of mankind as reward for high services rendered. The overflow of good example spreads out on all sides around us, promoting courage and high endeavor in whatever hands, or head, or heart, can find to do. Time alone fails us in carrying these suggestions into abundant illustrations. As to the outcome of the social instincts, a few words only must suffice. The love of offspring, the instinctive selfishness of the parent, has grown and strengthened, has become tender and brave, and it sprang from the ever present necessity to defend the helpless baby against all foes and to be the direct providence for the supply of all its needs. What other pathway out from self could so adequately have begun to uplift the perfect higher lesson: "Love thy neighbor." In the order of social development the selfish care begins to reach the other parent, the family as a whole, the tribe, the nation, the race, all races, low and high. Even the eater shall learn to love the eaten, not as a sweet morsel upon the tongue, but justly and divinely, willing gladly to do him good and not harm: Do we still halt very far from the ideal? Courage! When the despicable crimes of to-day, which might pass unchallenged in mid Africa, begin to stir the throbbing pulses of even a small fraction of Christendom with shame, pity, indignant protest and new generous resolution, there is dawn already in the horizon of a brightening future. The moral sentiments gain foothold among the last, but once here, they come to stay. The mills of God grind slowly. The methods were made to work on and on, and ever onward through all ages. But what is this which has been increasingly arousing into new and higher consciousness, stimulated through whip and spur and manifold discipline; through rewards as various as the penalties! A growing structural fitness of nice adaptations has everywhere accompanied sentient results. Is there nothing beyond structure? nothing beyond the organism to emphasize gain, to dignify purpose? Is there nothing to make the long experiment anything more than a curious, hopeless, aimless, age-shaming failure? There are many who can find no awakened consciousness which can outlive the responsive, helpful organism by whose aid it won its way toward a broadening life. But why not? When a chemical compound dissolves partnership its elements move on into new alliances. There is one unseen universe beyond the telescope. There is another beyond the microscope. Who has proved that there is not another beyond failure, beyond injustice, beyond despair? If the long, devious pathway of progress leads straight on thither; and if all the old patient methods of kindred growth are still in needful but kindred action, life has no life. Its catastrophes, its hardships, its mistakes, all the conflicts which smote heavily, drop away softly, like night-dews from the awakening rose bud when the sun rises. Nature becomes an endless poem. It spreads wide around us an ever unfolding story, yet tender benediction; leaving none other, amid all the rush and sweep of its mighty physical forces, for the growth of new-born sentences with its moulding discipline, even to the free play of selfish greed which beams only by failure and loss, and to the sore heart of innocence which is yet passed unscathed beyond its trials. The marvelous scheme becomes the far-reaching adequate, incarnated embodiment of an Infinite Love and Omnipotent Wisdom; of an infinite patience also. And we are in the midst of the triumphal march of this unending stately progress!

### THE BOOK OF MORMON.

One of the Romanes of Fraud—Spaulding's Manuscript Found—An Old Story Well Related.

The report that the "Book of Mormon" has actually been found will be received with general and justifiable incredulity. This so-called "faith" has long been affirmed to be little better than an illiterate travesty of a novel written by one Solomon Spaulding. Hitherto, however, the assertion has rested solely on the testimony of people who read the romance fifty years ago, and none of whom are at present living. The book was never published, and the manuscript, which seems to have passed from hand to hand among Spaulding's acquaintances, was generally believed to have been destroyed by the "Latter-Day Saints" for purposes not difficult to divine.

If the report that the manuscript has at last come to light prove well founded, all surmises on the matter are likely to be set at rest, though, of course, the Mormons will not be backward in asserting the document to be a forgery, just as they declare Solomon Spaulding to have been what, in the vernacular of Utah, is expressively termed "a fraud." They will continue to repeat the

wondrous tale of how Joseph Smith, the prophet, received from "an angel" the golden plates on which was written, in a language described as "reformed Egyptian" (whatever that may be), the revelation on which he founded a new "religion." The basis of this rambling narrative is sufficiently absurd, resting as it does on the assumption that the North American Indians are the descendants of certain old Hebrews who migrated at some unknown period to what is now the United States. They did not improve in their new home, and finally, in the year 384 A. D., a decisive conflict took place at the "Hill Cumorah" in Western New York, in which the "Nephites," or Christians—who seem to have obtained a direct revelation of their faith—were nearly annihilated.

Unbelief henceforward became supreme. But shortly before this the Prophet Mormon had written an abridgement of all their prophecies and histories on certain plates, which he hid in the earth, where they remained until Smith found them, by the aid of the advice tendered him by "an angel." Heaven, no doubt, sometimes selects peculiar instruments. But even the Palmyra people were justifiably incredulous upon hearing that this Joe Smith (of extremely doubtful antecedents) claimed to be the latest of these messengers. They were still more critical when Smith's own father and his two brothers appeared among the authorities for his statements, since these relations of his had long been suspected of sheep stealing and other nefarious practices.

These illustrious witnesses all declared, with one voice, that they had seen the golden plates. But, though thousands of other people loudly demurred the same privilege, they have not up to the present date been successful. All we are told is, that Smith, not being much of a scholar, sat behind a blanket screen, and by the aid of his "Urim and Thummim," dictated to Oliver Cowdery his translation of the golden plates. After this the sacred manuscripts fortunately disappeared, no one except the witnesses mentioned having "seen" them, and even they were only able to do so by "an angel" coming down from Heaven for the express purpose.

But, if the skeptics were incredulous of Smith's story, they were still more inclined to scoff when they read the "Book of Mormon," and found Calvinism, Universalism, Methodism, and Roman Catholicism directly referred to by a prophet who wrote in the fourth century! Infant baptism was condemned; and, so strange to say, were polygamy and Freemasonry, which were just then beginning to arouse some animadversion among the more ignorant classes in the United States. Then came a fresh revelation in the shape of the assertion, which was made by scores of people, that the whole story (the Biblical passages interpolated alone excepted) was a mere parody of a novel written by Solomon Spaulding, a local preacher and blacksmith, who had died some nineteen years before. Spaulding was not an intellectual man. But he seems to have been imaginative and to have been impressed with the craze, more current then than now, that the Indians were the direct descendants of "the lost tribes."

An earthen mound near Conneaut fired his fancy, and, being ignorant of the accepted theories regarding the mound-builders, he whittled away the days of a long illness by writing a novel, which, by all accounts was a rather dull affair. This was in 1812. In 1816 Spaulding died, but before that date various people had read the manuscript, and the book remained in the hands of his widow, who seems to have regarded it as a work of genius. Before Smith was heard of as a "Prophet," Mrs. Spaulding had tried to get the book published; and with this object in view it lay for some time in the office of a printer, where a man named Sidney Rigdon was employed as a compositor. Rigdon had before this been preaching a crude sort of Mormonism; and in 1829, becoming acquainted with Smith, the two joined for the purpose of promulgating the new creed. A sacred volume was, however, necessary; and it is believed that Spaulding's novel, which Rigdon had copied and kept by him, was utilized for this purpose.

The "Book of Mormon" is a curious medley of decent grammar mixed with ungrammatical passages that bear the appearance of having been interpolated by another hand. The theory is, therefore, that the illiterate pieces are the work of Smith, while the basis of the book is the work of Spaulding, who was a man of some education. But it has always been as difficult to confirm this assumption by a sight of Spaulding's novel as it has been to confirm Smith's story by an examination of the golden plates. The "Manuscript Found," as the romance was entitled, was said to have been lent in 1834 to a Mr. Holbert, who, when "interviewed" in 1881, denied the statement. He admitted having borrowed a manuscript from the widow, but, finding that it was not the one in question, he said that he returned it through a friend, and it was burnt before it reached its proper destination.

This version of the story was not, however, generally credited. There were obvious discrepancies in it; and in a curious correspondence on the subject, published four years ago, it was plainly insinuated that Holbert got the real manuscript, but took care that a document of so much value to the Mormons was placed beyond the reach of hostile critics. The affidavits of people who heard Spaulding read the manuscript, or who read part of it themselves, are conclusive as to its identity with the "Book of Mormon." On the other hand, the "Saints" consider the whole story a scandalous fabrication, while some "Gentiles" are not disinclined to pronounce Spaulding's novel and Joe Smith's golden plates to be mere inventions.

It will be well, therefore, not to depend too implicitly on the circumstantial account of the "discovery" of the Spaulding manuscript. So many "interests" are bound up with this notorious document that it is more than probable that the new story is not more authentic than the old one. This, however, is the story as it is offered to the public:

A Mr. Rice, who had for thirty years been a newspaper-editor in Ohio, took up his residence about four years ago in the Sandwich Islands. Only recently, in examining a box of papers which had not been disturbed for a long time, he came across a parcel labeled in his own hand-writing, "MS. Story, Conneaut." On opening it the manuscript proved to be the long-lost writings of Solomon Spaulding! The owner is unable to imagine how it came into his possession, except that, living as he did not far from Conneaut, the residence of Spaulding, "the novel" may have been put into his hands for perusal, or perhaps for publication, and forgotten in the turmoil of other affairs.

The Spaulding manuscript is described as not written in sham Hebraistic phraseology, like the "Book of Mormon," but in ordinary English. It contains no quotations from the Bible, which shows that the extracts from Isaiah and other sacred books which are in the Mormon scriptures were, as was always believed, interpolated by Smith.

Both books invent a number of uncouth names for the characters; both record desperate wars, and both record a voyage across the Atlantic, and describe an ancient settlement of Jews in America. There is, of course, even admitting that the account given is correct, a probability that the manuscript is itself a forgery, devised to back up the Spaulding story.

Honolulu is a long way from the center of civilization. One would like to see the "copy" to compare it with unquestioned specimens of Spaulding's writing, and to examine the paper on which it is written in order to satisfy oneself that it is of the date claimed. Should it be found to be written on paper manufactured later than 1812, and, above all, posterior to 1846, when the putative author died, then, without a doubt, it is a gross fabrication. And these points are all so obviously important that, unless the "Hon. L. L. Rice, late of Oberlin, O.," does not desire to be classed with the Psalm-singers and Macphersons, to say nothing of the Spauldings and Smiths, he should without loss of time submit his "find" to the scrutiny of experts.—London Standard.

### THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of mental power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

### IGNATIUS LOYOLA.

#### A Remarkable Manifestation.

To the Editor of the Religio-Philosophical Journal.

In the year 1853 or 1854 I attended a séance at the residence of Judge Edmonds in New York, at which were present Laura Edmonds, Doctor Dexter, Gov. Talmage, Mr. and Mrs. Gilbert Sweet, Owen Warren and three or four others. The whole party were seated in his library in an upper room, and the Judge, his daughter, Doctor Dexter and Mrs. Sweet were the only mediums present. The rest of us were in our natural state, and inclined to be skeptical.

At first a spirit assuming to be the celebrated Ignatius Loyola, founder of the Jesuits, took control of Miss Edmonds and through her organs asked many questions, among others, "What this new truth would accomplish? What good would result from Spirit Communion?" He appeared very modest and unassuming, and desired to learn all about its mode of operation and the motives of its advocates. The Judge did most of the talking with him and we supposed he was teaching an unsophisticated scholar.

At this juncture, Doctor Dexter was controlled by a spirit assuming to be Lord Bacon, and he said in substance to the other spirit: "Stop your hypocrisy. We have allowed you to deceive this party long enough." As this was spoken Loyola shrunk back, and a most terrible howl rang all through the room. It seemed partly human and partly like a wild animal.

The parties present were horrified, but all remained silent while Bacon continued his rebuke of the wily Jesuit: After a few moments, Lord Bacon turned to us and said: "This whole place is filled with thousands of Jesuits who came with their leader. They appear dark and surround you as if occupying a large amphitheatre, watching intently the interview. They considered their great leader as almost omnipotent, and when they saw his hypocrisy was detected, with one accord they gave that howl of despair, which was so powerful that you all heard it with your natural ears."

Lord Bacon proceeded to state that this scene had been permitted as a warning to us to beware of false and fraudulent spirits; that if we were not very cautious and gave up our own reason and manhood, we would be deceived and led to ruin; that while the good angels would always be with those who intended to do right, yet we were equally surrounded by those who would lead us into temptation if we gave a listening ear; that Loyola was yet as ambitious as he had been in the world below, and his love of power and dominion over the minds of others, had increased with his years in the other life.

This is the substance of the interview, and it made a lasting impression upon my mind. As it has never been published, at the request of many to whom I have repeated it, I now put it on record for the benefit of those who have eyes to see and ears to hear. Several of the parties who were present are yet living, and although I have not seen them for a long time I have no doubt the matter is yet fresh in their memories.

EDWARD F. BULLARD.

Saratoga Springs, N. Y.

### Fears of a Toothless Future.

The American tooth, the dentists tell us, is something fast disappearing. What is to take its place they leave to conjecture. Whether a toothless race is on its way or whether a new animal is to be evolved from the present human creature on this continent is perhaps an open question. Whatever it is that may come to pass, the fancy recalls before the prospect. Children of 12 years often have \$100 worth of gold in their mouths, others needing as much quite as badly, but unable to afford the outlay. Children of 16 often wear complete sets of false teeth, and other children, innumerable have teeth that are decayed before they penetrate the gum and that have to be filed as soon as they are in sight, the crumbling material and thin enamel, even then, giving but little to work upon.

At first it was thought all this resulted from ignorance, from candy eating, from want of care and cleanliness. But it is understood now that in most cases the fault is inherent in the quality of the tooth, and the only remedy so far suggested is a diet calculated with especial reference to the making of sound bone. This is supposed to be found in the coarse grains and food of a similar character, and the most confirmed beef-eater alive yields to the superiority at this point of the little kernel of grain that feed the grain itself.—Harper's Bazar.

### Horsford's Acid Phosphate.

#### Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.



## Woman and the Household.

BY HESTER M. POOLE.  
(106 West 29th Street, New York.)

## PROGRESS.

Let there be many windows to your soul,  
That all the glory of the universe  
May beautify it, not the narrow pane  
Of one poor creed can catch the radiant rays  
That shine from countless sources. Tear away  
The blinds of superstition; let the light  
Four through the fair windows broad as Truth  
Itself  
And high as God.

Why should the spirit peer  
Through some priest-curtained office, and grope  
Along dim corridors of doubt, when all  
The splendours from unfathomed seas of space  
Might bathe it with the golden waves of Love?  
Sweep down the cobwebs of decaying faiths;  
And throw your soul wide open to the light  
Of reason and of knowledge. Tune your ear  
To all the wordless music of the stars.  
Add to the voice of nature, and your heart  
Shall turn to truth and goodness, as the plant  
Turns to the sun. A thousand unseen hands  
Reach down to help you to their peace-crowned  
heights  
And all the forces of the firmament  
Shall fortify your strength. Be not afraid  
To thrust aside half-truths; grasp the whole.  
Edna Wheeler Wilcox.

## VOICE OF THE PRESS.

Emma F. Cary has been reappointed a Prison Commissioner of Massachusetts by Governor Robinson.

Miss Julia Pease, a Vassar graduate, and daughter of the late Ex-Gov. Pease, has charge of 6,000 acres of land in Texas. Her home is at Austin, with her mother, where, in addition to her other duties, she superintends the education of three children of her dead sister.

Mrs. Garfield is worth \$500,000, from which she gets an income of \$10,000 a year. Beside this she enjoys a pension of \$5,000 from Congress.

Mrs. Spencer, wife of ex Senator Spencer, of Ala., has just entered the ranks of the book makers by the publication, through Carleton, of a novel called "The Story of Mary."

Maharajah Surnomoyee, a generous Hindu lady in Calcutta, has given \$75,000 to found a Hall of Residence for native women students of medicine. The government has contributed ground for the building.

The great banking house of the Rothschilds is credited with helping the woman cause, because most of its employees are females, and it has been stated that they are more reliable than men. It would add to the value of the testimony if it could be shown that these female employees receive for their acceptable labor the same compensation that men obtain for similar work.

Mme. Selignob, according to a Paris letter in the New Orleans *Picayune*, has opened a school of housekeeping for the instruction of young ladies. The points to be regarded in the selection of the house, the proper management of each department and all its belongings, the supervision of servants, selection of wholesome food, and all the detail which relates to the conduct of the household, are included in the course of study. It is just what is needed everywhere.

There are in England 347 women blacksmiths, at work at the anvil; 1,938 women making nails for horse-shoes; 2,300 printers, and 10,500 book binders. These are very unwomanly occupations, at least the first three, but it is not to be supposed they are undertaken for pastime. The number of women teachers in England is 121,000, and 7,162 are preachers and missionaries; 2,292 clerks in civil service; 1,180 painters; 51 engravers; 38,000 engaged in medical and surgical work and nursing; 452 editors and compilers, and 1,300 are engaged in photography. A good army of women at work in pursuits usually occupied by men, shows that necessity breaks down all barriers and knows no law but its own.

Matilda Joselyn Gage says of the invention of the art of engraving:  
"The weight of testimony as to its invention, seems to point to the Cuno children, Alexander and Isabella, twin brother and sister, but sixteen years of age, who lived in Ravenna, Italy, in the thirteenth century, and who, together, prepared a series of eight pictures, representing the actions of Alexander the Great."

"They were executed in relief on blocks of wood, made even, and polished by Isabella Cuno. The remainder of the work was continued and finished together by the brother and sister. It is thought they must have printed the engraving by placing the paper upon the block and pressing their hands upon it."

"From this first step to the new one called chromo lithography, the gradation has been easy. All the world were enabled to make an egg stand upon end after Columbus had shown the way."

"Raphael's immortal cartoons could not have instructed and delighted mankind as they now do; their value would have been confined to the few who could visit the palace where they are preserved; no Art Schiefers could hang in our houses; no Goupils could foster and encourage a correct taste in art, by cheap copies of famous masters, and the development of the world would be centuries back without the aid of this invention of Isabella Cuno, which brings to our very doors the beauty, the wisdom, and the knowledge of ages."

Helen Hunt describes an ideal home:  
"The most perfect home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; even the dull and common place man was lifted up and enabled to do good work for souls by the atmosphere which this woman created; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rose-bud or clover leaf, which, in spite of her hard housework, she always found time to put by our plate at breakfast, down to the story she had on hand to be read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of the mother, wife and home-maker."

In a letter to the *Pittsburg Commercial Gazette*, Mrs. Mary A. Livermore calls attention to what she regards as a defect in the education of women. "They are taught little," she says, "concerning their own country, its marvellous history, its unprecedented prosperity, wherein its Government differs from those of European nations, or what are the political issues of the time. Indeed, this ignorance is considered creditable in some quarters, and women in our country boast of it. It is otherwise in England. The intellectual women of the middle class in England—the class with which Americans are

chiefly brought in contact—take a very lively interest in politics, know what are the public questions of the day, and are accurately informed concerning them. In the English drawing room, if politics form the topic of conversation among the gentlemen, you may expect the ladies to join in it intelligently, and with spirit."

In Dr. Holbrook's very excellent *Herald of Health*, are "Studies in Hygiene for Women," by Mrs. Chandler. In a late number she says: "I do not maintain that girls should quite live like boys. They are to be the future queens of our homes, and it is proper for them to live more hours in the house than their brothers, but they go too far in this matter...."

"The reasons why girls ought to live out of doors a great deal, are these:  
"They get more and better air, and, consequently, develop better lungs. A girl, indoors inhales about half as much as one out-doors. In the house, doing ordinary work, she requires three thousand cubic feet of fresh air hourly, but she hardly ever gets over one thousand feet. Out of doors she can get just as much as her lungs will hold, a million gallons if she requires so much. I doubt if girls know the real value of fresh air. When they breathe a great deal their life is vigorous and energetic. Girls living indoors most of the time become pale, feeble, dull, stupid, have headaches and become next to good for nothing."

"Another reason for out-of-door life is that they get the benefit of the sunshine. Girls differ from boys in their ideas of light. Boys, as a rule, love the light; girls, as a rule, do not love it. The reason is, they have been taught from birth to keep out of the sunshine. Their mothers tell them it spoils their complexions. I have a profound respect for mothers, but they err in this matter. I love to see girls with tanned faces; at least tanned enough to look ruddy and vigorous."

"Girls who live out-doors become muscular, and learn how to use their muscles. They lose that fear that makes so many of them scream at a mouse, and go into fits if a bug crawls upon their clothes."

## Social and Industrial Reform.

As the movement of society, at home and abroad, is toward an increasing concentration of wealth, and as this tendency is reacting injuriously upon the community in general, in reducing wages, depressing and contracting trade, and throwing out of employment hundreds of thousands of workers, it is of the first importance that a knowledge of operating causes should be obtained, in order to apply remedial measures to industrial life. To that end, a brief statement of existing conditions is of value.

The first feature of our present industrial system is that Labor is hired by Capital.

The second is that the abundance or scarcity of labor determines its market value.

The first is the wage system; the second is the law of demand and supply in its regulation of the rate of wages.

These are the laws that govern our industrial system. What is the condition of social life? In all the great business centres, the supply of labor is largely in excess of the demand.

The causes which have led to this are: first, the natural increase of population; secondly, the introduction of labor-saving machinery; third, immigration; and, fourth, the breaking down of small industries, and the conversion of employers of labor into wage-earners.

As the law of demand and supply governs the rate of wages, it is evident that, when the supply is greatly in excess of the demand, the price of labor, like that of any other commodity, must fall.

The need is, therefore:  
First, Industrial Organization and Centralization, with a view to bring into organic union all the members of the industrial system, and also its political expression in both State and National governments.

Second, (a) Legislation to shorten the hours of labor, in order to diminish the supply of labor and increase the demand for labor.

(b) Legislation for the regulation of immigration.

(c) State and national aid for the formation of agricultural colonies.

Third, The combination of the people into various co-operative enterprises, similar to those now being carried on in England, France, Germany, and to a growing extent in the United States. This would give to Labor the full control of its earnings, and also have the direct effect of increasing the demand for labor, by diminishing its supply in making the wage-earners their own employers.

Fourth, The indirect result would be to bring before the community a true way of conducting business, which would prepare the way for a system of Industrial Partnerships, and the organization of labor upon the principle of a right to its share in the profits.

IMOGENE C. FALES.

## November Magazines Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The November *Popular Science Monthly* leads off with an illustrated article by T. W. Mather on the subject of Flying Machines. It gives a history of the chief inventions of that kind, and information on the scientific problems and conditions involved. Modern Science and Modern Thought is a readable and vigorous article. J. M. Keating discusses Twenty Years of Negro Education very instructively. The principal portion of Sir Lyon Playfair's address before the British Association at Aberdeen is given on the Relations of Science to the Public Weal. Two Wonderful Instruments is an ingenious chapter in optics. A Free Colony of Lunatics is an instructive account of the experiments at Ghent, in Belgium, concerning the treatment of the insane. Professor Grant Allen discusses on the rural subject of Clover, and John F. Hume offers some points on The Art of Investing. One of the strongest articles is on The Problem of Higher Education. The Motor Centers and the Will is a very able paper. There is an unusually copious and varied mass of information in the several departments.

THE INDEPENDENT PULPIT. (Waco, Tex.) Contents: Current Theology; Orthodox Thunder; Liberalism; The Judgment Day; The Evidence of Revelation; Is a Revelation from God Credible? etc.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York.) Contents: Immortality; The Character of the Japanese; Gaiety on the Immortality of the Soul; The Immortality of the Individual; Notes and Discussions.

CASSILL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The November issue of this popular monthly is at hand with its usual variety of attractions comprised of stories, descriptive articles and poems.

THE MAGAZINE OF ART. (Cassell & Co., New York.) For this month is found an unusually attractive contents. The frontispiece is a portrait of Lady Hamilton, and other portraits are given in the magazine, together with a description of her career. Burnham Beeches is an illustrated article on the recently acquired park in the London suburbs. The Myth of Perseus and Andromeda is illustrated from classic models. Philibert Delorme is the Seventh profile out from the French Renaissance. The page devoted to poem and picture is Below the Sea. A very interesting incident in the life of J. W. M. Turner is told in the Romance of Art. The American pictures in the Paris Salon are described and illustrated by R. M. A. Stevenson. There is also an illustrated paper on the Medallists of the Renaissance. The department of American and foreign notes is full of news.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The serials in the current issue, by Henry James, Mrs. Oliphant and Dr. O. W. Holmes, still maintain their interest. Some Testimony in the Case, a contribution to the literature of the negro problem, will appeal to the reader. An old time Grievance is entertaining. The Idea of God, and Principles of Criticism, are thoughtful and scholarly papers. Thackeray as an artist contains some account of the novelist's notes on pictures. Trickster Spirit, is a pretty sketch for bird-lovers. How Gloo-quin brought the Summer, is an old Algonquin legend. Good poetry, with the contributors' club and the books of the month, complete a valuable number.

NORTH AMERICAN REVIEW. (New York.) The Spanish orator, Emilio Castellar, contributes a suggestive article on the Progress of Democracy in Europe to the November *North American Review*. Other interesting articles are: Recollections and Letters of Grant; Slavery in America; Statecraft and Priestcraft; Style and the Monument; Abraham Lincoln in Illinois; United Bulgaria; Race Prejudice; A Letter to the People of the United States on their Character as Employers; Shall Silver be Demonetized; and Notes and Comments.

THE QUIVER. (Cassell & Co., New York.) Serials and other stories with poems and illustrations fill the pages of this month's issue.

THE BAY STATE MONTHLY. (Boston.) The usual amount of good reading is found in the November Bay State Monthly.

FASHION BAZAR. (C. Munro, New York.) A monthly devoted to Fashions, Needlework and Millinery.

## New Books Received.

RAMONA. By Helen Jackson (H. H.) Boston: Roberts Bros.; Chicago: Jansen, McHenry & Co. Price, cloth bound, \$1.50.

THE ESSAYS OF ELIA. By Charles Lamb. New York: John B. Alden. Price, cloth bound, 50 cents.

## Mason &amp; Hamlin Pianos.

Mason & Hamlin bid fair to become as famous for their upright pianos as they have long been for their world-renowned cabinet organs. The distinguishing feature about the "Mason & Hamlin Upright" is an important improvement in the method of bracing the strings of the piano, which originated in their own factory. The strings are secured by metallic fastenings, instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important. Among them are the following: Wonderful beauty and musical quality of tone; far less liability of getting out of tune; greater reliability in trying climates; and greater solidity of construction and durability. Mason & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon for a very large number. Indeed, their piano department is now running to its utmost capacity, and the company is behind orders. So great is the demand that the company is now arranging for a large additional factory building.

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The Theosophist, Adyar, (Madras), India, monthly..... 10

Light for the Blind, Atlanta, Ga., weekly..... 10

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 31, 1885.

## What Presbyterians Think of the Heathen.

The Michigan Synod held its sessions in Detroit October 14th-16th, and a leading topic was the duty of saving the souls of the poor heathen.

Rev. Mr. McCorkle regretted that the Foreign Mission Board was \$57,000 in arrears, which surely shows a decrease of zeal. Rev. W. R. Ingersoll thought this deficit was "largely due to a practical unbelief in the condition of the heathen." To him the thought that "a thousand million were doomed to perdition every thirty years was appalling" as well it might be! He said the ease and safety of preaching in pagan lands was greater than ever, "but the majority of Presbyterians in America did not believe the heathen were lost, but that, by some process, they would get to heaven," which called out loud cries of "No! No!" from the audience. The preacher had good ground for his statement. The study of religions in a fair spirit shows their unity and sympathy in some important respects, especially in morals, and the old revolting conception that eternal hell was to be the lot of all outside the Christian limits is fading out. But the cries of "No! No!" shows that some rigid bigots still keep alive the fires of everlasting torment—for other people. The Rev. W. F. Johnson, D. D., of Allahabad, India, told something of what he knew about the Hindoos. Many of these people, he said, were putting away their old faith only to replace it with modern skepticism. As a race they were reflective. Pantheism had more to do with shaping their daily lives than anything else, although even in families there was the greatest variety of religious belief. For argument they substituted illustration. Christianity had gained much from Hindoism, but Hindoism had gained much more from Christianity. Out of the contact of the two had grown many forms of improved Hindoism. The Hindoos were full of lying and cupidity. They were shrewd and not so coarse in their crimes as the Western nations. They were naturally a noble race, but had been lowered by idolatry. One custom that stood out glaringly against them was the killing of girl babies by the warrior classes. The government had submitted 5,063 families to surveillance for the purpose of ascertaining the extent of this abominable practice. The result was an increase in the girl population of from 21 to 600 per cent, according to the efficiency of the surveillance. One reason for this custom was the fact that it cost much to marry, and if the father became indebted his burden descended to his children. The people were so reckless of their lives that they sacrificed them on the slightest provocation. They frequently thought that by doing so they injured their enemies. This was due to the want of fear of future punishment.

The speaker wished he could perceive in this land as much willingness to bear shame and contumely for Christ's sake as he had seen in India. They gave three times as much money for religious objects as people in this country.

The personal knowledge of this missionary led him to give a better idea of the virtues as well as the vices of the Hindoos, and a more intelligent view of their condition and modes of thought. In justice he should have enlarged on "Improved Hindoism" and given some facts touching that remarkable free religious movement, the Bramo Soma; but he probably would hold that as a heresy outside the narrow pale of his orthodoxy. On the whole it would seem that this effort to make the heathens evangelized Christians is growing to be more and more an uphill work. They are gradually losing faith in their idols and priests just as the Christian world is gradually losing faith in its old dogmas, and its clergy as God's vice-gerents on earth.

The coming religion of pagan and Christian will not be such as the creed of this Synod teaches, or as its missionaries preach in foreign lands; but with increasing ease of travel and better mutual knowledge, each will take the good of all others and we shall gladly learn that "the broadest religion is the best."

It surely is an honor to the Presbyterians that they actually begin to doubt that God has doomed three-fourths of the human race to eternal despair and awful torture—a purpose and plan malevolent and cruel beyond any depth of hardened human tyranny ever reached by the worst man on earth! Gloomy and narrow indeed are these old dogmas yet lingering in many minds. In the broad light of a spiritual philosophy they fade away; ignorance and perversion bring their fruits of suffering in time and eternity, yet good conquers evil and no dweller in the spirit-land comes back to tell us of eternal wrath.

That old word hell—hot and hissing, telling of concentrated wrath and persistent torment—has gone out of the revised Bible, and the gentle euphony of sheol takes its place—a word too soft to swear by. No wonder that even Presbyterians have more hope for the heathen and less zeal for their conversion. In due time their children will gladly learn pious lessons from good pagans, and as gladly will these learn of them.

## A Free Methodist Free Lover.

Rev. F. W. Kent, Pastor of the Free Methodist Church at Marengo, Illinois, is the sort of a man to please Rev. Moses Hull, Dr. Juliet Severance, Prof. Susie Fletcher and other social-freedom shriekers. Rev. Kent is forty-five years old, and has a wife and four little children. In his church he also had a communicant, Alice Burt, a young woman aged twenty-four years. About three years ago Miss Burt was the heroine of a remarkable faith cure. She professed to have been raised from a death-bed by prayer, and has ever since led an apparently very religious life.

On Sunday the 18th inst., Rev. Kent discoursed to his flock most acceptably. His petition to the Almighty to guide preacher and flock in the straight and narrow path, was unusually pathetic. His sermon fairly blazed with the fiery terrors he depicted for such of the wicked and adulterous inhabitants of Marengo as listened not to his preaching nor paid tithes to support his church. On the Monday following he harnessed his horse to his buggy, borrowed five dollars and drove to Belvidere, where he met Miss Burt and with her proceeded onward to Wisconsin. Having got within the borders of Dr. Juliet's territory, Kent paused long enough to write his deserted and destitute wife to the effect that once he had loved her but now loved another, and that she had better sell the cutter and his books, and with the four babies return to her mother. After sending this candid expression of sentiment and sound business advice to the "once loved," he seems to have been lost track of by the Marengos. Through the Great Continental Telephone Line, the JOURNAL has later news, as will be seen by the following psychophonic message:

Hidemark, Mass., Oct. 25.—(Special.) On Friday last Rev. F. W. Kent, accompanied by his physician, Dr. Alice Burt, reached this village. After a thorough massage treatment, the reverend gentleman felt refreshed and started out to find the lawyer whose name had reached his ears in the West. With little trouble Rev. Kent found his way to the comfortable home of Hon. Abner Enos of Galle. The gentleman was at home and greeted his unknown visitor with his regulation smile, mingled with a what-brings-you-here expression. Whereupon the following conversation ensued:

Rev. F. W. Kent.—Most benevolent old Gent! I am the runaway preacher, Kent. I sold my horse, harness and carriage to help free me from a distasteful marriage. I knew my deserted wife would feel hurt when she learned I had eloped with Dr. Alice Burt. I knew that babies, four, would watch from the door for their father at night. And though my soul is in a fearful uproar, yet I know I am doing right. For, only with Alice B. can I find liberty. Whatever way the statutes may read on this matter; however, loudly and much the people may clatter; I'm bound to follow the harmonious way, though the very devil be pay.

Now my dear, most learned, lawyer Galle, don't tell me I've bitten a nail but so guide me that in my effort to dismarry, the plan may not miscarry!

Lawyer About: Enos of Galle.—My Brother, dare to be right! Dare to be true! You have a work on other can do. Your fate is the common fate of all. Into each life fresh love must fall—How to get rid of your wife and babies four? Alas! that may prove to be quite a chore. However, your wife, with the little girls and the baby boy, are away off in Illinois; so you need have no fears of being annoyed by her foolish letters.

Your case touches the innermost depths of my heart. You are a noble struggler for freedom and a true conjugal male. For only one other have I had more pity; he, poor brave fellow, severed the cords that bound his heart to a wife and seven children and left England for America, the home of the free. Not counting the rotten marital life in either case, you see I must, in order to be consistent, only bestow upon you four-sevenths of the amount of sympathy given him.

But you have not acted with circumspection. You have allowed your impetuosity to propel you with too much precipitancy, so to speak. You should have indulged in circumlocutory contrivances, which if more trying and dilatory, furnish material better calculated for calculating the shadowy spots in your record. Yet I will pull you through. I will write letters to the Marengo Commonwealth, the Boone County Banner, the Chicago Tribune and to My special organ O-P-P-O-E. Editor Digby can have no old grudge against you, and will allow the columns of O-P-P-O-E to aid in manufacturing public opinion in your behalf. Be of good cheer! Within one year I'll send you back to Boone County, where you can start an independent Dispensary. You can deal out medicine for the souls of that section and Dr. Burt-Kent can beat the physical ailments. In the meantime you shall stay in my house—my wife's home, should have said—and write a book. The title shall be, "A Free Methodist's Magic Method for Mending Marital Muddles."

Rev. Kent.—Dear Counselor! how can I ever pay you?

Lawyer Galle.—Pay me? Easily enough. Help some other poor preacher to free.

Psychophoner cannot finish message. Psychophoner operator has abruptly shut him off in obedience to message from headquarters, ordering wire to be cleared for Mrs. Beste, who has an important joint-message from Apollonius and Judas Iscariot giving advice on Silver Question to Secretary Manning. Switchboard is now connecting with West.

Mr. Harley B. Nichols, of New York, called at the JOURNAL office last week. Mr. Nichols is west in the interests of the Glasgow Thread Co., of Worcester, Mass.

## Breaking Down the Walls.

The sectarian walls are breaking down. A few years ago Methodists and Presbyterians quarrelled over creeds, and Baptists disputed with both, while Universalists, by common consent, were left out in the cold here, and condemned to everlasting fire hereafter. Now these evangelical sects differ but do not quarrel, and the best among them are looking out beyond the orthodox pale with a fraternal feeling toward the heretics of the old days. The Christian Leader wants a new word of wide scope. It says:

It is a misfortune that no comprehensive word expressive of important beliefs held in common by Universalists, Unitarians, and the New Orthodox, can be made available without great liability to serious misapprehension. Liberalism is, at this date, the one most frequent use. But atheists, communists, nihilists, are "liberals," at least, assert themselves to be. It is certain that atheists and communists are as unwilling to be classed with religiousists as religiousists are with them. But the wide world will not give to liberalism a narrower application. The word we need, and for which there is no substitute, is "rationalism." All who interpret and teach religion in the light of reason, who will accept nothing that contradicts reason, are, or at least mean to be, rational. Such are the Universalists, Unitarians, the Swedenborgians, the New Orthodox. Rationalism, properly understood, would exactly embrace them. But the same wide world makes rationalism the synonym of skepticism.

It is difficult to find the right word, but not so difficult to find the right thing—the broad and truly catholic spirit. The day of dogmas is passing away; the day of eternal principles, of spiritual ideas is dawning. The Leader and its like will yet enlarge their borders and recognize and fraternize the great spiritual movement which they now ignore or misunderstand. The genius of Spiritualism is catholic and inclusive. Its facts appeal to all; its philosophy, is too broad, its natural religion too universal for any limit of dogmas. It is to be the "chief corner stone" of the temple of a world-religion which men will build in the near future.

## A Methodist Sunday School Superintendent Goes Wrong.

Only a few days after Mrs. Beste's exposure at Hartford, a prominent member of the Methodist flock in that wealthy city was detected in a \$10,000 defalcation. In this instance one A. L. Burke, for thirteen years superintendent of the Sunday-school was the poor sensitive who could not withstand the psychological influence of bad spirits who were tempting him in order to gratify their desires. He lived extravagantly; not because he wanted to. O no! but he was forced to serve as the irresponsible medium of spirit bidders who once lived on earth and had prematurely departed to a country where the passions and appetites of earth are only to be gratified by using some poor medium like Burke. Leastwise this would be the argument of some who call themselves Spiritualists, and who are now defending Mrs. Beste.

We predict that the Methodist church will neither condone Burke's crime nor abuse his employers for trusting him and thus making it possible for him to become a defaulter. After he has made such restitution as lies in his power, and shown by an exemplary life during a reasonable period of probation that he is really repentant and striving to be a better man, he will, no doubt, be restored to fellowship if he asks the favor. In the meantime Beste's backers will be abusing some of the most respectable Spiritualists and citizens of Hartford for having detected and exposed a vile impostor. They will also flood the papers with all sorts of theories to prove her innocence, fill her senses with fresh suckers, and cant about the "poor persecuted."

## Prison Reform.

The National Prison Reform Association met in Detroit three days, October 19th to 21st. R. B. Hayes (ex-President of the United States) acting as president, and a goodly number of able men interested in the matter, and of prison wardens and superintendents, were in attendance. Addresses and discussions touching employment and treatment of criminals, and fraternal encouragement to discharged convicts, as help to a life of honesty and industry, occupied the time, with reports of committees and plans for future work. Doubtless there are faults in our present prison management, as in all human affairs, but great improvements have taken place. The spirit and leading ideas of this important meeting were certainly humane and wisely progressive, judging from the newspaper reports. The reform of convicts, the safety and peace of society, the spirit of humane fraternity with all needed decision and firmness in the personal care of prisoners, due regard for their health and mental and moral improvement, and a looking forward to their future good conduct in outside life, seemed to inspire all who took part in the meetings, and most of them were men of practical experience. A Baltimore gentleman said that in their Prison Aid Society "it was their pride that Protestant and Catholic, Jew and infidel and Christian took part," and his statement was greeted by cheers. Such applause foreshadows the coming "federation of man," irrespective of creed, of which the poet prophesies in song.

Geo. W. Morse, of Cairo, Ill., writes: "Your labors in behalf of honest mediums, and against frauds in mediumship, deserve the approbation of every lover of truth. Many persons, like myself, who know but little, personally, in regard to spirit manifestation, are thankful that such vile hypocrites as the one your columns present to the public, Oct. 17th are brought to grief and shame, occasionally the result, perhaps, of the JOURNAL's work."

## EVANGELICALISM.

Rev. R. Heber Newton Believes it is Dying Out. He Shows What Religion has Lacked, and Commends the Words of John Wesley.

On last Sunday morning, Rev. R. Heber Newton resumed the subject of "Evangelicalism," and delivered a wholesome address, a brief resume of which is here given as follows:

For one, he finds no fault with ecclesiastical views in themselves. These views he desired to spread until they lift the church out of its present petty provincialism, in which its chief occupation seems to be saying over that celebrated prayer: "Lord, I thank Thee that I am not as other churches." When he was a boy he claimed that the average evangelical looked upon a high-church man much as most good Christian folks still look upon a heathen. This spirit betrayed the fact that the evangelicals too commonly allowed their own ecclesiastical views to blind them to the worth of other forms of churchmanship. Intellectually evangelicalism no longer satisfies the intellect.

## THE REVOLUTION OF THOUGHT.

Under this head Mr. Newton said that the most astonishing revolution in thought which the world has ever experienced has taken place in our day. It is simply impossible to adjust the eyes to the old glasses and see that which our fathers saw. The landscape of earth has changed, as when the globe has passed from one geologic period to another. Who tries to keep school with the text books that satisfied our fathers? Every department of knowledge has required new primers—primers which give the new history, and the new geology, and the new chemistry. If thus it has been in all other departments of thought, why should it seem irreverence to admit the fact that a similar change has been rendered necessary in theology? It needs a new edition to bring it up to date. Every department of knowledge, in its own transformation, has changed more or less the data of theology. In particular, the first-hand knowledge opened to this generation of the other great religions of the earth, has given a grotesquely antiquated look to the philosophy of religion which, only a generation ago, seemed perfectly reasonable and conformable to fact. There would have been no trouble with us if our evangelical masters could have said to us: "Children, this, our interpretation of the mystery of life, is the best we have to offer you. Wait awhile, and we shall be able, in the advancing light of earth, to give you some better answer." Instead thereof these noble men felt themselves called upon to say what could not but be thus interpreted: "We know all about these matters which exercise your minds. We have received an authoritative explanation of them from on high; we speak oracularly, as the mouthpiece of infallible omniscience; this answer which we give you is the final and conclusive word upon the subject." What could happen other than that exodus of the thoughtful children from the old benches which has actually taken place?

The great preacher insisted that there was no need for him to show that facts do thus convict this venerable system of error. The thirty-nine articles, Westminster confession, and all the rest of the evangelical symbols were not drawn up in heaven, but on earth—by men, not by angels—and hence, like all things earthly and human, were subject to the limitation of the age and of the individuals by whom they were constructed. Theology is a progressive science, if it be a science; yet, from the standpoint of evangelicalism, this simple, common-sense axiom of mental life was denied. The result has been the lamentable confusion amid which our generation has found itself; on the one hand, devout men deprecating reason; earnest men slighting faith; the church anathematizing science as a religion, and science denouncing the church as superstitious.

## BOLD AND CANDID STATEMENTS.

Mr. Newton, in elaborating his line of thought, boldly asserts that this noble school of religion narrowed into ever closer folds its range of mental sympathies and shut itself up to pastures by no means green and to waters that, however still, were certainly not deep. It starved its own brain and has been slowly dying of intellectual ennui. Religion to live and grow must be free; faith must strike its roots down into reason; science—that is to say, knowledge—must yield to the contents of a true theology, and in the data of all true science will surely be found much material for hope, and trust, and aspiration; and worship. The weakness of evangelicalism spiritually opens a curious field into which we can only step—taking a glance at what would so well repay most careful study. If he were to sum up in a word these spiritual evils he should say that they were the offspring of exaggeration. Its intensity lacked extensiveness, its depth lacked breadth, its zeal lacked poise and moderation, and thus its very virtue ran to evil. It exaggerated the function of religion in human life; it counted culture as something hostile to that true aim. Cecil said at one time when sick: "If God should restore me to health again I am resolved to study nothing but my Bible." Thus its morality lacked robustness and virility, and religion grew unwholesome and morbid.

## WHAT THE SAINTS FORGOT.

Under the above head, the distinguished divine closed his remarks, asserting that evangelicalism exaggerated the noble vision of a life to come, until the true proportions of the present and the past were lost. Its pictures of life were like the Chinese scenes, in which prospective is disregarded and an ob-

ject which ought to shrink in the background swells big in the immediate foreground. The church is something other than a celestial fire-insurance company. This concentration of purpose upon the individual turned the thoughts and interests of religion away from society, and in seeking to save themselves the saints forgot to save civilization. It exaggerated the spiritual sense of fellowship with God, until that idea became an irreverence, if not a blasphemy. Evangelicalism exaggerated throughout its own glorious Gospel, and thus corrupted it. John Wesley lived to write: "I find more profit in sermons on either good tempers or good works than in what are vulgarly called Gospel sermons." The term has now become a mere cant word. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon." Evangelicalism as a system or school is doubtlessly dying. Its truths have passed out into the life of the church, which it has truly made more evangelical. We carry with us the living truths of this noble movement, and leave behind us only the dead forms of their early incarnation. And they will find no nobler expression of their free faith than that given by John Wesley, the father of Evangelicalism: "We leave every man to enjoy his own opinion and to use his own mode of worship, desiring only that the love of God and his neighbor be the ruling principle in his heart, and show itself in his life by a uniform practice of justice, mercy, and truth; and accordingly we give the right hand of fellowship to every lover of God and man, whatever his opinion and mode of worship may be, of which he is to give an account to God only."

## Not a Wager.

The Hartford (Conn.) Post copies freely from the JOURNAL's article on Mrs. Beste and introduces the subject by saying: "The editor, John C. Bundy, proposed to wager \$1,000 that she could not cause spirits to materialize in Chicago so that they could be recognized." The Post is wholly mistaken in its construction of the proposal. Such a wager would not only be in bad taste, but contrary to the scientific spirit which inspires the course of the JOURNAL; and at variance with the judicial fairness for which it strives.

We are well aware of the risk of predicating the results of experiments for spirit phenomena. Indeed, the certainty with which Mrs. Beste and some others of her vocation are able to furnish an exhibition is, on its face, conclusive evidence of fraud, only to be avoided by giving the séance under such reasonable conditions as charlatans and tricky mediums never submit to.

The proposition to Mrs. Beste was for the reasons set forth therein, and for no other. That she would cheat was beyond question with any one familiar with her record. That she might also be a medium for genuine form materialization was not considered improbable at that time, though the probabilities have been vastly diminished in the minds of most people since that proposition was made.

## Psychical Research in Kansas City.

A Society for Psychical Research has been formed in Kansas City. The personnel of the management indicates that the organization means work. The following is the list of officers: President, Hon. George W. McCrary; 1st Vice-President, Hon. R. T. Van Horn; 2nd Vice-President, Mrs. James Scammon; Secretary, Mr. Warren Watson; Treasurer, Miss Bertha Bain. Council: Rev. Robert Collier, Prof. L. Wiener, Mrs. Coats, Mr. J. S. Crosby, Mrs. Dr. Todd, Dr. Todd, Mr. J. Scammon, Dr. J. B. Browning, Mr. F. Cooper and Dr. S. D. Bowker.

The JOURNAL is familiar with the antecedent qualifications of some of these charter members, and feels justified in asserting that the work of the Society will do much toward placing psychical research in Kansas City upon a plane where apocryphal stories, Punch and Judy shows and sentimental vapors will not pass current as psychical coin. The JOURNAL is inclined to think that some members of the Society would have difficulty in substantiating the record of certain past experiences in their investigations. It is to be hoped that all future experiments will be under conditions admitting of no valid objection. Undoubtedly every report of the several committees will be rightly examined by the Council before publication, and if found defective, returned for further proof.

## "Black Sheep."

Ministerial black sheep trouble the churches, as speakers of doubtful character do the Spiritualists. Of these the New York Christian Advocate says:

The churches ought to devise better means of protection for the innocent persons whom such unclean soundings sully and destroy. Their field of operations and their immunity from permanent expulsion from the pulpit grow larger with the increase of our population. Of course, in Methodism, our Methodist mark of Cain sticks to such a man; but nothing hinders his migration into some other denomination.

We honor the Methodists for their efforts to keep up the high standard of personal character among their public teachers. If others fall below them, from any lack of moral courage, misnamed charity, so much the worse for them.

On Sunday evening, October 18th, Berkley Hall, Boston, was opened to welcome Mrs. Maud E. Lord, Mrs. Ricker, of Chelsea, and other mediums and speakers. The audience was large and enthusiastic.



Thomas Y. Crowell & Co.,  
12 Astor Place, New York.



## BY D. A. WASSON.

### The Old Woman.

To the Editor of the *Hellenic Philosophical Journal*

There is still romance in that aged breast. The old Indian chief said to the young brave, that "the old men had all the bravery of the forties and the old women in them;" so the quietly old woman has the old romance and sweetness of all her years; the beauty of her own ideals, with the heart confidences and interchange of friendship, and intellectual exchange of thought along the pathway of life. There is the ideal still reigning, and it has more and more to do with the life that is permanent and enduring. It is the life that her husband, children and grandchildren have lived, and it is the life that is to be a future re-union. It is the life that is the life of beauty, for "whatever is beautiful is so long as it is the expression of the supreme beauty." This is the same through all time.

E. Giran.

Laura E. Meyer writes: I am much pleased with the JOURNAL. Hardly see how I could get along without it.

Christians, like the older religions, has been necessary to the attainment of the present social condition, such as it is, and that it has met certain wants of the human mind, and is a step towards human progress, but that it is not the best, and that it is no more true as that in other religions. Christianity is antiquated and has retarded progress. Christianity would long since have become extinct in every enlightened, progressive country but for its modification in the popular mind and in practical life, making it agree largely with the requirements of science and modern civilization. Liberty, equality, justice, science, science, virtue, and freedom in ancient Rome and in the pagan religion, we would not be more unreasonable than are theologians like Mr. Patton, who whenever they speak of anything worthy in our modern civilization, ascribe it to the influence of the Jews and Christianity.—B. F. Underwood in *The*

To the Editor of the *Religio-Philosophical Journal*:

At the Church of the Most Holy Trinity, St.

Mr. John Slater was invited to give public testimony after a few words by Pres. Jeffery, the formal exercises were closed. The friends lingered in the hall to clasp Mrs. B. and the other representatives of our faith by the hand, and give them words of cheer for their efforts in upbuilding the cause of Spiritualism. S. B. NICHOLS.

### Appreciative Words.

to the Editor of the *Religio-Philosophical Journal*:

One cannot understand any man. One can only understand a self a little, by asking how one decides, and how one would be in existence to find it only good, pure and true were found in their ranks. True, this should be the object aimed for, and without it being considered egotistical I think it safe to assert that Spiritualism, with all its frauds, hypotheses and fanatics, has as many intelligent, good and respectable advocates, as any other class of people of like numbers.

What a noble work is yours, sifting the wheat from the chaff. Your many efforts should be rewarded with thanks by every loyal heart.

The many noble workers in the field also deserve gratitude. It is a mental feast to read the productions of such minds as Messrs. Crowell, Wilder, Little, and many others. Mr. Coleman alluded to what he felt was a living combination of all the cyclopedias. He has said how we lesser minds can learn and be proud of the scholarly attainments of those for whom he has knowledge of the truth of immortality, and the standard proclaim the same. I wish it were possible for all to realize how many untold, silent hearts cherish and appreciate the many good words and deeds of those whose names are

### Christ or Anti-Christ, Which?

To the Editor of the *College Bibliographical Journal*

...the divine of humanity, then it is not worth  
talking about. If it is thus a religious and science  
thing, then the people have a right to expect, and welcoming  
all to its friendly embrace, and to the aid of a  
war of extermination upon all fraud, superstition,  
oppression and error, then it is worthy of our high-  
est admiration and best efforts for its promulgation,  
defense and support, and is "anti" every thing false,  
every thing impure, every thing unjust, every thing  
contrary to reason (our highest tribunal), and I am  
willing to stand boldly by my colors and accept all  
the rebuff that can attach to the term "anti-Chris-  
tianism" and am content to be known and designated  
as a simple Southern Baptist.

which the American song of "Yankee Doodle" was written. "Pussy Cat, Pussy Cat, Where Have You Went?" is of the age of Queen Anne. "Little Jack Horner" is older than the seventeenth century.



## Spirits of Eminent Men.

To the Editor of the Religio-Philosophical Journal:

Will you permit me through the medium of your valuable Journal, to offer a few remarks in reference to the introductory paragraph of Mr. W. G. Haskell's pointed review of a lecture given through the mediumship of Mr. J. Clegg Wright? Your critic begins his able remarks by admitting the fact that there are mediums who are inspirational, while at the same time he expresses grave doubts, that the spirits of such eminent men as he quotes, have no other employment than to appear at the summons of any medium on earth.

My experience in this connection has been extensive and quite at variance with your esteemed correspondent's doubts; not, indeed, that wise spirits, either ancient or modern, are to be commanded at any moment by mortals any more than if they resided in the material form upon earth.

In a work entitled, "Strange Visions" (dictated through the mediumship of Mrs. Horn), the spirits, whose remarkable and intellectually consistent communications are there recorded, were by pre-arrangement requested to give their views, which they did in a polite and as earnest a manner as they might have done in the furtherance of any object for the welfare of humanity living upon earth.

Appropos—As having a bearing on this interesting subject, I have to state that the long deferred work, "The Next World Interviewed," by the same medium-author, will, in a few weeks, be offered to the public, who will have an opportunity to form their own judgment as to whether spirits do, or do not present for personal messages of "verbalty and tangible" messages.

I regard Mr. Haskell's criticism of the lecture, otherwise, as exceedingly appropriate and just needed at this present time.

Saratoga Springs.

H. J. HORN.

## The Increase of Insanity.

Boston supports 800 insane, says Mr. T. B. Sanborn, not 75 of whom will recover!

This is frightful! Insanity has increased 40 per cent in a decade and most of the cases are incurable. Whatever the individual cause may be, the fact remains that Uric acid-blood sets the brain on fire, destroys its tissues, and then comes some form of fatal lunacy.

Nothing is so pitiable as a mind diseased. Most brain troubles begin in the stomach; then if the blood is filled with uric acid, caused by failure of kidney action, and the consequent destruction of the blood life—albumen—you have the fuel and the flame and a brain in full blaze as when one raves, or in slow combustion, as in milder forms of insanity. Rev. E. D. Hopkins, of St. Johnsbury, Vt., a few years ago was confined in an asylum. He took a terrible cold while adding in putting out a fire in a neighbor's burning house, and for twenty-five years that cold was slowly filling his blood with uric acid and finally the deadly work was done. The case looked hopeless but he happily used Warner's safe cure and recovered. That was three years ago and having riden his blood of all surplus uric acid, he has remained well until this day.

It is indeed a terrible thing to lose one's mind, but it is a more terrible thing to suffer such a condition when it can be so easily prevented.

The labor problem will be discussed in *The Century* during the coming year by several writers of prominence. The first article in the series is by the Rev. Dr. Lyman Abbott. It will appear in the November number, with a full-page engraving of a picture by a young American artist, Robert Koehler, called "The Socialist." This picture will be remembered as attracting attention in the last annual exhibition of the National Academy.

Since last October I have suffered from acute inflammation of the nose and head—often in the highest degree to get up and inhale salt and water for relief. My eye has been, for a week at a time, so I could not see. I have used to end of remedies, also employed a doctor, who said it was impure blood—but I got no help. I used Ely's Cream Balm on the recommendation of a friend. I was faithless, but in a few days was cured. My nose now, and now my eye, is wonderful how quick it helped me. Mrs. GEORGE S. JUDSON, Hartford, Conn. Easy to use. Price 50 cents.

## A Japanese Romance.

Lee & Shepard of Boston have in press a Japanese story entitled "A Captive of Love," by Edward Greer, author of "The Golden Lotus," "Young Americans in Japan," etc., and one of the translators of "The Royal Bonito."

## Gunn's New

(Revised) Home Book of Health or Family Physician: 20th edition. Just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and prevent modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease and in preventing ill-health. 1222 pages royal octavo, leather. See advertisement in another column.

Wirt Walton runs a newspaper at Clay Center, Kan., leads a brass band, manages a base ball club, and runs the fastest team of horses in the State.

## "Work, Work, Work!"

How many women there are working to-day in various branches of industry—to say nothing of the thousands of patient housewives whose lives are an unceasing round of toil—who are martyrs to those complaints to which the weaker sex is liable. Their tasks are rendered doubly hard and irksome and their lives shortened, yet hard necessity compels them to keep on. To such Dr. Pierce's "Favorite Prescription" offers a sure means of relief. For all female weaknesses it is a certain cure. All druggists.

Codfish are swarming in Shasta River, California, where they were never known before. They bear a remarkable resemblance to salmon.

## A Bargain in Corner Lots

is what most men desire, but to keep from filling a grave in a cemetery lot are half your days are numbered, always keep a supply of Dr. Pierce's "Golden Medical Discovery" by you. When the first symptoms of consumption appear, lose no time in putting yourself under the treatment of this invaluable medicine. It cures when nothing else will. Possessing, as it does, ten times the virtue of the best cod liver oil, it is not only the cheapest but far the pleasantest to take. It purifies and enriches the blood, strengthens the system, cures blotches, pimples, eruptions and other humors. By druggists.

Samuel Klingner, of Williamsport, Pa., recently killed a rattlesnake that was 15 feet in length and had 25 rattles.

Young and middle-aged men suffering from nervous debility, premature old age, loss of memory, and kindred symptoms, should send 10 cents in stamps for large illustrated treatise suggesting sure means of cure. World's Dispensary Medical Association, Buffalo, N. Y.

A drinking fountain has been stolen boldly from the park at Rockyville, Conn. The place is a great dairy centre.

In the human economy the nose performs several important functions—the chief being that of a respirator. It purifies, moderates the temperature and moistens the air before it reaches the sensitive larynx and lungs. If you breathe through your mouth you are depriving the nose of its rightful work and contract disease in both. Fisher's Mouth-breathing Inhibitor prevents it. See advt.

An Englishman has demonstrated that a snail can creep 300 feet between sunrise and sunset.

Do you snore in church? With the use of Fisher's Mouth-breathing Inhibitor you can sleep in church and not snore. See advt.

The King of Denmark has a wart on his chin, to remove which he has offered \$10,000.

Didn't our girl graduates look lovely? Yes, indeed; they all use Postum's Complexion Powder. For sale by all druggists.

The German "Kaffe Kitch" is superseding "high tea" in New York fashionable circles.

The latest novelty in men's wear is a cuff that can also be used as a collar.

## Ayer's Cherry Pectoral,

Employed promptly, in cases of Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, and Influenza, prevents their becoming serious, and speedily restores to health those who are thus affected. This remedy is, in the highest degree, curative, and for Laryngitis, Bronchitis, Asthma, Quinsy, or Catarrh, no other preparation is so efficacious. We further state, with all confidence, that Ayer's Cherry Pectoral

## Cures Incipient Consumption.

Consumption is the blighting plague of our nation. In its silent march through the land, it is stealing away from our homes thousands of the brightest and best of their inmates. If, however, the disease is taken in time, its terrible ravages may be prevented by the use of Ayer's Cherry Pectoral. Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., writes: "Medical science has produced no other anodyne expectorant so good as Ayer's Cherry Pectoral. It is invaluable for diseases of the throat and lungs." George E. Wilson, Battle Creek, Mich., writes: "Twenty-nine years have been added to my life by Ayer's Cherry Pectoral. I had been given up to die, with what my physicians and friends supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral, and, before it was all taken, I was about my business. I have been a strong and healthy man ever since." Mrs. S. H. Jackson, Far Rockaway, L. I., writes: "Ayer's Cherry Pectoral saved me from Consumption, many years ago." A. C. Bell, New Glasgow, N. S., writes: "More than twenty years since, when a young man, I had a terrible cough, for a long time. My system was run down, and my friends thought I was going into a decline. By the use of Ayer's Cherry Pectoral, the alarming symptoms disappeared, and I speedily recovered my health."

In all cases of sudden ailments, affecting the throat and lungs, the immediate use of Ayer's Cherry Pectoral is of the highest importance. It may always be depended upon in such cases, and for the effective treatment of these maladies, occupies a place, as a household remedy, that can be equalled by no other preparation. Mr. Samuel Bennett, Principal of Bartlett School, Lowell, Mass., writes: "I have used Ayer's Cherry Pectoral for several years, in cases of severe cold, or throat affections, and always found it a speedy and effectual remedy." Mr. H. E. Simpson, Rogers, Texas, writes: "I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. His instructions were followed, and the result was a rapid and permanent cure." H. H. Wood, Editor "Democrat," McConnellsburg, Pa., writes: "Ayer's Cherry Pectoral has saved my life. After having suffered for some time from a disease of the lungs, induced by bad colds, and when my friends thought I could not recover, I tried Ayer's Cherry Pectoral. In three months I was well." Horace Fairbrother, Rockingham, Vt., writes: "A severe cold affected my lungs. I had a terrible cough, and the doctors finally gave me up. Ayer's Cherry Pectoral relieved my lungs, and, by its continued use, effected a permanent cure."

## Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer &amp; Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

## THE INDEX

A RADICAL WEEKLY JOURNAL.

PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Editors: [W. J. POTTER, D. F. UNDERWOOD]

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To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for craft, civility for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal good for absorption in selfish schemes.

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Pillows,



For the Religio-Philosophical Journal.  
No Idol More.

BY SARAH WILDER PRATT.

Father, I look to Thee,  
Oh give relief;  
Thy love alone  
Canst soothe my grief.

My aching heart will own  
No idol more;  
My heavenly Father now  
Will I adore.

From Thy bright home above,  
Care for me still,  
And in my soul I'll bow  
To Thy sweet will.

For gifts of grace from Thee  
I'll search Thy word,  
And with Thy heavenly love  
My life accord.

#### Materialization Phenomena at Glasgow.

Along with the present intellectual outpouring noticeable in Spiritualism, and which like the affluents of an angel of strength is carrying spiritual teachings into many new quarters, I desire to place on record the experiences I had at a materialization séance held in Glasgow a few weeks ago. I always feel inclined to direct the thoughts of others to points of progress, as an incentive to perseveringly pursue the work of reformation so energetically carried on under the *egis* of Spiritualism. Before I proceed with my narrative I would simply say that all the parties, sensitive included, move in private life.

Being in Glasgow at the time to which I refer, an old and valued friend invited me to attend their weekly sitting, and having been a stranger to such meetings for some time, I gladly availed myself of the opportunity. The séance room I found supplied with arrangements such as I had not before met with; indicating the care and attention bestowed on the production of good phenomena, and evidence also of the earnestness of the sitters. The arrangements to which I refer, were the extension on each side of the cabinet of frames covered with dark cloth, so that they could be moved about to suit the light, and admit thereby of a clearer view of the psychic forms that visit the circle.

We sat down in the form of a half-circle, a small lamp shining through beautifully tinted blue glass affording a soft and pleasant light in all parts of the room. The proceedings began by one of our number manipulating some good music from an instrument called a cabinet. During this time the sensitive or instrument, through whom the psychic forms gained power and the means of admittance to our presence, sat in the circle. After a little general conversation, we observed the sensitive under the control of some spirit-friend, who made it known to us that the meeting was well constituted, having favorable elements, and that good phenomena would probably be elicited; a statement which filled our minds with a cheerful expectancy of the spiritual feast in store for us.

At length it was suggested by the controlling Intelligence that the sensitive take his seat behind the curtains of the cabinet. In some quarters very much is said of the difficulty of distinguishing spirit-forms from the medium, and it is inferred that if you see the medium you see the form, and if you see the form you see the medium; the effort being to create much doubt and confusion of mind, casting dust in the eyes of the investigator, and perverting the vision of the searcher after truth. In this instance the sensitive or medium was never wholly out of ken during the entire séance; for the keen eyes of the sitters saw him reclining in his chair while the curtains were being moved about to allow the psychic or spirit forms to come out before the company; at other times his voice was heard within the cabinet, and other unmistakable signs of his being in his proper place were afforded while the forms were in view.

The first indication of the real work of the sitting was the presence of a spirit standing within two feet of the lady occupying the seat at the right hand corner of the circle. It presented the appearance of a tall lady, moving rapidly and gracefully to different parts of the room, as if scrutinizing the sitters and the arrangements, and to my mind, performing the part of a forerunner to the approaching manifestations to be witnessed by us.

There appeared simultaneously with this spirit, a tall form with a magnificent beard, and altogether different in movement and proportions to the first spirit, whose radiant outline was still perfectly visible. This masculine personality, now clearly defined before us, was ponderous in his composition, the boards of the floor vibrating beneath his tread; and certainly for a time the characteristic features of matter were seen portrayed in the transitory garb of the spirit-form which stood before us. There was evidently a strong desire on the part of this spirit to manifest clearly and bring the great fact which he was demonstrating home to the minds of the spectators; the same eager desire to quench our doubts as I have seen manifested by "John King" at Mr. Williams' séances in London; so anxious to wipe out all unbelief, and afford perfect satisfaction on the most momentous question of existence.

This spirit desired to manipulate the cabinet, and that instrument was handed over to his care. The little table on which it stood was placed in a favorable position, and the spirit came forward and enveloped table and instrument in a white cloud, which appeared gradually withdrawn to himself. His arm was then extended, but the necessary hand to manipulate the instrument was not visible. Another movement, and the hand, perfectly formed, laid hold of the handle of the cabinet, and began to play. But the music was now altered in tone, the notes were sweeter and of more sympathetic expression, and again fuller and more powerful, beyond the normal capacity of the instrument, yet in strict artistic harmony with the proper rendering of the tune. This evidence of the musical ability of the spirit made a favorable impression on our minds, presenting a marked contrast to the mere mechanical efforts of our kind; social, mortal brother, who had previously turned the handle.

A desire prevailed to know the name and individuality of this spirit-friend. He came up to me, put his hand over my head, and the thought vividly passed through my mind that he was "Sir Michael Scott," an account of whose posthumous actions has already graced the pages of the *Medium*. This thought on my part proved to be correct, and elicited a very cordial response from our visitor. We all obtained a close inspection of the face and entire form, as he came near to every sitter, and with the aid of the black covered frame that has been already alluded to, the light was made to fall direct on his person, enabling him to be seen to the very best advantage. He very obligingly assumed different positions, so as to afford one of the

sitters a satisfactory look at him. During this crucial episode, the sensitive within the cabinet was clearly seen, through the open curtains, and his voice was heard, speaking under the influence and control of another spirit. This was a conclusive and beautiful illustration of the mysterious abilities with which we are endowed, and which only require spiritual unfoldment on the part of mankind to be universally recognized.

Thus I have described the advent of this spiritual being, so suddenly amongst us in material form. His withdrawal to the sphere or state from which he emanated, was to us a lesson equally instructive. As he stood in the centre of the circle, in full view of us all, the stately proportions of the form began gradually to diminish. Part after part rapidly dissolved into invisibility, quickly as it had attained material solidity; and in about one minute's time, this ponderous, solid, material, sentient, and in every way human form, was resolved into the impalpable elements from which it had, only a short time before, been derived.

"Sir Michael Scott" was no sooner out of sight, the last vestige of him apparently sinking into the carpet, than he began to grow up again in the reverse manner, to which he had disappeared. Having attained to the proportions in which he had previously been seen, he bowed "Good night" and retired behind the curtain that formed the cabinet.

Another female spirit, well-known to the circle, materialized and stood before us. Presently the medium was controlled by a male spirit to speak to us. The medium rose from his chair, the female spirit took his arm, and thus they stood while the medium under control talked to us.

Another spirit also came into view, and from appearance it was at once judged to be of the female sex. She had large, lustrous eyes, and an exuberance of dark hair falling in graceful curls over her shoulders. She was at once recognized, and greeted by name, as she frequently manifested to the circle. I remembered the name, as belonging to one who had long ago left earth-life, but who is still retained in kindly remembrance, because of her goodness of heart and many benevolent acts. Notwithstanding these marked peculiarities of person, the name in addition, this spirit had not been recognized by the circle all through a long course of materializations, though she was known to the sensitive. To me the likeness was perfect; and I alone realized the presence of her who had been known by the same name and possessed the same personal characteristics years ago in earth-life. This manifestation came home to me with a peculiar force, and I received it with joy, thus rewarding our faithful spirit-friend for long waiting, during which period she had nevertheless fulfilled an important function in the work of that circle. This spirit, though not so demonstrative in action as those previous ones, yet met a requirement, which appealed more significantly to the faith we have in individual spirits coming back for recognition to those who have known them while in the flesh.

At this point the curtains of the cabinet were drawn aside, and the sensitive, with the chair on which he was seated, was brought to the front, and quite close to the sitters. He began to converse with under influence, on the nature and conditions of a good séance; pointing out the philosophy of, as well as the teachings derived from, the facts of spirit manifestation which we had that night witnessed. This induced a somewhat serious mental condition of the surroundings, which the control felicitously removed by stating that the visible presence of the spirit in the circle was a demonstration of a novel idea, being nothing less than an effect before a cause. One of the sitters objected that such an arrangement could not be in the order of things as possible. The control answered that in the common affairs of life, such a reversal of philosophic order frequently occurred, illustrating the case of a man pushing a wheelbarrow before him! This climax to our philosophical disquisition produced a general burst of hilarity, which put all in good humor and produced those easy conditions favorable for the successful closing of the séance, when the spirit, that had been recognized in material form, passed away from our view by what might be called vaporization. Certainly her form was not that of the sensitive, who remained firmly seated in our presence while the spirit disappeared, and who soon afterwards took his place beside us in the circle.

We unhesitatingly advance these facts as demonstrative evidence of man's immortality. Whatever may be urged by theorists, as to the power for characteristic manifestation leaving the spirit soon after parting with the material body, does not apply in the case of the spirit whom I have so minutely described and recognized. The well-known features of earthly personality were not only unmistakably present, but there was breathing through them a power of characteristic individuality, which did not find expression in such an intense form during earth-life. Our long and varied experience in spirit communion has enabled us to observe, that the individuality becomes more pronounced in spirit-life. Old age returns with the freshness of youth; ignorance gives place to penetrating knowledge, all the mental powers are active, progress in all forms is stamped on the resurrected powers of the returning spirit. There is no decay of any attribute, no diminution of ability, in those who under proper conditions manifest to us from the New Life to which they have attained. Though thus far we can gather satisfaction from spirit-communion, still our feet have scarcely made their impression on an altogether unexplored territory, abounding with infinite changes to the spirit of man, and embracing the glorious possibilities of an endless eternity.

The opposition of the Christian sects to spirit-communion is a strange proceeding, seeing that they profess to promote the spiritual elevation and happiness of man. Unfortunately they deal in mystery, as regards man's spiritual state, which is a necessity of their ignorance of the subject; and in cases where they attempt to teach they mislead much more than they enlighten. Though under the ban of priestly intolerance, yet Spiritualism speaks words of generous comfort and strength to the human soul. Our experience on the occasion described above afforded evidences on this important point. A cheering and invigorating influence was experienced by each sitter; no exhaustion of physical power or depression of feeling, as may arise from ill-conditioned sittings; and here comes in the question of spiritual law, defining the use and abuse of such sittings. It is strictly a private circle; the same sitters, no interlopers. The traffic in mediumship, the promiscuous attendance, the unprepared sitters, are the destruction of the power to manifest, the degradation of the medium, and too frequently end in disgrace to the cause.

These considerations I would in conclusion

press home on all interested in the promotion of Spiritualism through this form of manifestation. This gift of the Spirit is of such unspeakable importance, that it should be received with gratitude and put to sacred use. In the brief space of time, of which I have supplied an imperfect chronicle, we received a mighty volume of revealed truth, outweighing the textual superstructure of the whole Christian Church.—ALEX. DUDMAN, in *Medium and Daybreak*, Eng.

#### Witchcraft—Wonderful Manifestations.

To the Editor of the Religio-Philosophical Journal.

In your issue of September 26th, is a very interesting scrap of the unpublished history of Massachusetts. As a history of the lineage of the Morse family, and of the first prosecution for witchcraft in this country, it is a success; but as an explanation of the phenomena on which the prosecutions for witchcraft were founded, it is open to criticism. It is in no spirit of captious criticism that this article is written; but in the endeavor to find a clue by which these phenomena, and similar mysteries which have occurred in various countries from time to time, may be solved. The troubles occurred in the house of William Morse, of Newbury, a man of nearly seventy, but still able to support himself by shoemaking. These phenomena were such as to cause the sentence of death to be pronounced against Mrs. Morse for witchcraft, but after lying in prison a long time, she escaped by being relieved by the Governor and a higher court.

The writer of said article has an easy solution of these mysterious occurrences which caused so much trouble. He says: "The belief in witchcraft was universal at that time, and afforded a solution of every thing strange and unintelligible." The old shoemaker, of course, also believed in witchcraft and was made an easy dupe of a mischievous grandson's pranks who lived in the house with the Morse's.

It is certainly putting a low estimate upon the intelligence of the several courts before which the case came, and the long list of witnesses who testified on the trial, that the tricks of this lad were never detected, nor even a mention made that he was suspected, except by the smart Yankee schoolteacher who laid claim to a knowledge of astrology and superior learning. He also was tried for witchcraft, but for lack of evidence was acquitted, but made to "bear the shame and pay the costs."

I will now quote some of the testimony upon the trial of Mrs. Morse, and afterwards a detail of some mysterious occurrences upon a ranch during the present summer, in the foothills of the Sierras. I do this in the endeavor to find a clue to unravel the mystery. Mystery does not inhere in the nature of things, but is simply expressive that the causes and relations of occurrences are not clear to us.

Mr. Wm. Morse, in the trial of Powell, which was repeated on the trial of his wife, said among other things:

"The next day, Sunday, stones, sticks and bricks came down the chimney. On Monday, Mr. Richardson, the minister, and my brother were there. . . . In ye afternoon ye pots hanging over ye fire did dash so vehemently one against another that we did set down one that they might not dash to pieces. I saw ye andirons leap into ye pot and dance, and leap out, and again leap in, and leap on a table and there abide. Also I saw ye pot turn over, and throw down all ye water. Againe we see a tray with wool leap up and downe, and throw ye wool out, and saw nobody meddle with it. Againe my tools fell down on ye ground, and before my boy could take them they were sent from him. Againe when my wife and ye boy were making ye bed, ye chest did open and shutt, ye bed clothes would not be made to lay on ye bed, but flew off againe. We saw a keeler of bread turn over. A chair did often bow to me. Ye bed did move to and fro. My chair would not stand still, but was ready to throw me backward. Ye cat was thrown at us five times. A great stone of six pounds weight did remove from place to place. I was minded to write; do what I would, I could hardly keep my paper."

Anthony Morse said:  
"A pece of brick had come down the chimney. I sitting in the corner towde that pece of brick in my hand. Within a little space of time ye pece of brick was gone from me I know not by what means. Quickly after it come down chimney. Also in ye chimney corner I saw a hammer on ye ground. Their bein no person nigh it, it was sodenly gone, by what means I know not; but within a littell space it fell down chimney."

The following witnesses testified on the trial:

Thomas Hardy, Rev. Mr. Richardson, John Dole, Elizabeth Titcomb, Joseph Myrick and Joseph Morse. As far as the evidence is given these had no suspicion that the moving missiles were produced by the young boy. Powell in his own defense, attributes the trouble to the mischievous boy; but Wm. Morse said, "Powell, how can the boy do them things?"

The writer of that article says that the belief in witchcraft was universal, and mysterious phenomena were without question attributed to that source. That was the superstition of witchcraft. In the present century the belief in the uniformity of the laws of nature is almost universal, and all mysterious occurrences are attributed to trickery. This is the superstition of science, so-called. Of course I use the term, laws of nature, in the restricted sense of applying to physical objects and forces known to science.

At a late meeting of the Metaphysical Society in London, composed of the foremost minds of England, about one-half opposed the doctrine of the uniformity of natural laws. Huxley cautiously admitted that the doctrine could not be proved and was only held as a working hypothesis. But belief in the uniformity doctrine is so strong that when well authenticated facts occur, that cannot be explained by this theory, so much the worse for the facts. The theory must be saved, even if contrary to facts. Is this scientific?

If we adopt as a working hypothesis the idea that forces and intelligent agents, capable of producing these mysterious movements of missiles, exist, but wholly unrecognized by science, all difficulties vanish. It seems to conform to all the facts. It is impossible in one article to go extensively into the evidence sustaining this position; a few limited quotations must suffice.

I quote the evidence given under oath in a legal trial by the Mayor of Clideville, France, in regard to mysterious occurrences at the parsonage in the winter of 1850-51. The Mayor of Clideville deposed that he saw the tongue leap from the fireplace into the room. Then the shovel did the same thing, a child being accused of doing it. He denied having touched them. They were then replaced, and a second time leaped forward into the room. This time, as the Mayor testified, he had his eyes fixed upon them, so as to detect the trick

in case any one pushed them, but nothing was to be seen.

M. Leroux, curate of Laussay, deposes that being at the parsonage, he witnessed things that were inexplicable to him. He saw a hammer fly, impelled by an invisible force, from the spot where it lay, and fall on the floor of the room with no more noise than if a hand had lightly placed it there. He also saw a piece of bread that was lying on the table move of itself, and fall below the table. He was so placed that it was impossible that any one could have done these things without his seeing him do them.

The Hon. J. J. Owen, for twenty-five years, editor of the *San Jose (Cal.) Mercury*, a man who stood high in his profession, relates a case of a *Peller Ghost*, or rock-throwing ghost that occurred in San Jose. The family of Mr. Beardon was disturbed by rocks thrown, apparently from an invisible source. This continued three months. Detectives were employed, he changed his residence twice, but the third house was treated as bad as the first. Mr. Owen and a friend were called to witness the wonder, which they did about half an hour before sunset. The windows of the body of the house having been broken, were boarded up, and the rocks were thrown into the kitchen, through the open door. One skeptic stood in front of the door in the kitchen, saying he thought no stones would be thrown while he was there, but soon one weighing half a pound struck the plastering with force close to his head. The unknown took the most effectual way to convince some people—to cause rocks to whiz about their ears. The phenomenon gradually ceased, but the perpetrators were not detected, which plainly they must have been, had they been of a visible character.

I will conclude this article by a short quotation from the account of the *Shasta Ghost*, written by the writer of this article on the spot where they occurred. The disturbances commenced in the residence of Peter Fisher in Shasta County, California, and continued about four weeks, including what occurred nine miles away at Millville, whither the family went to escape the annoyance. Mr. J. L. Nichols, druggist at Millville, said:

"I saw several articles fly swiftly through the room, from points where no one could reach them. When they struck there was a detonating sound like that produced by a sharp blow upon the table with the knuckles."

"I saw the feather duster, a moment before started, lying on the sewing machine. It went, feathers foremost, through the door and the porch, and about twelve feet into the yard, alighting with the aforesaid detonation. Several billets of wood and stone flew about generally alighting on Annie Fisher's ankle, which was lame."

I will not extend these quotations; suffice it to say that they occurred in the houses of skeptics, but no clue to the mystery was ever obtained. The writer is aware that the value of evidence depends on the competence of the observer; but after reading a great number of cases extending through two centuries, I can see no good reason why the essential part of the accounts are not reliable except that they conflict with the theory of physical scientists who find it easier to deny the facts than to adjust their theories to them.

The case of the house of Dr. Eliakim Phelps, of Stratford, Connecticut, which occurred in 1850, is so much in point that I will add a few words that the Doctor says in regard to it.

"I have seen things in motion more than a thousand times, and in most cases when no visible power was exerted by which the motion could be produced. There have been broken from my windows seventy-one panes of glass—more than thirty I have seen break with my own eyes. I have seen objects, such as brushes, tumblers, candlesticks, snuffers etc., which a few moments before I knew to be at rest, fly against the glass and dash it in pieces, when it was utterly impossible from the direction in which they moved that any visible power could have caused the motion. As to the reality of these facts they can be proved by testimony a hundred times greater than is ordinarily required in our courts of justice in cases of life and death."

JOHN ALLYN.

#### Church of the New Spiritual Dispensation.

Mrs. Brigham—Fraudulent Materialization—An Etherealization Witnessed at Lake Pleasant—J. J. Morse, the English Trance Medium.

To the Editor of the Religio-Philosophical Journal.

Mrs. Brigham's lectures continue to still attract large and intelligent audiences, many coming from the churches. Her lectures are more conversational than argumentative, but still touching the reasoning powers of the hearer by logical statements and keen analysis. The lecture of Sunday evening covered a wide range, that of "Spiritual Gifts," her text being the words of Jesus when an inquiry came from John "that the blind are made to see, the lame to walk, the deaf to hear and the poor have the Gospel preached to them." The speaker referred to the media powers of the Nazarene, of his clear perception of spiritual things, and of his life and work were in accord with our faith, and with its phenomena, showing that our healers possess the same power, and that the same law governed and controlled all such manifestations of the power of spirit.

The speaker referred to "materialization" as a fact, and illustrated it by the materialization of Jesus without cabinet or semi-darkness; that we are now told that when investigators desire to know if the forms that appear at materialization séances are real spirits, embodied, or those who had passed to the other life, there should be such reasonable conditions that the investigator can test their genuineness. When Jesus appeared to his disciples, Thomas was incredulous. Jesus did not rebuke him, but invited him to test the fact by his own sense of feeling. The speaker argued that our spirit friends should do the same. All honest mediums should be willing to aid spirits in proving their personality and their identity. The speaker spoke of the temptation of Jesus, and of the remarkable story of the devil taking him up into a high mountain and offering him all that he saw, if he would fall down and worship him. There are evil influences on the other side that can come to mediums who are blinded by avarice and desire for gain. It is to be deprecated, this constant desire of mediums and investigators to see some marvelous exhibition of spirit power. This is not the mission of Spiritualism. The "good news," or the "Gospel to the poor," should consist in the spiritualization of the masses, bringing them into a better conception of the needs of the soul. This, to the speaker, seemed to be the highest and best conception of the mission of Spiritualism. All forms and manifestations should be utilized for such a purpose. Mediums, who are so sensitive to all their surroundings, should desire the best unfoldment of their media powers. This can be done by right

living and doing, by associating with those who are not "wonder seekers" but "wisdom seekers." All of us who are interested in this new Gospel of "Good News," and the humble mediums, who are earnest, honest and sincere in their purpose, can aid those who are looking for the truth. Each of us has a work to do, and it should be our aim to aspire for the best that can be received from the Spirit-world. If all would so strive, then would we hear less of fraud and immorality among those who are being used to demonstrate the continuity of life by this influx of light and love from the beyond.

The subject selected for the improvised poems were "Evergreen" and "Good News," and they were exceptionally good in rhythm, imagery and spirituality.

Our Mediums' Meetings continue to be largely attended, a large proportion being from the churches. Many come in the habiliments of woe. To some blessings are given in loving messages, or in startling revelations of their life lines.

We were favored by the presence of Mrs. Edith E. Reynolds, of New York City, who spoke of her surprise to find our meeting so full, and the attendance of so many intelligent persons who desired to find out this truth. Her control referred to the many in her audience with mourning garb, and said that this is all wrong; all should rejoice that the loved are living still and present in large numbers; although unseen by the natural eyes they are here with their love and a blessing for all.

Mr. John Slater made some forcible remarks in regard to materialization, which he claimed was but seldom or ever seen; he knew that "Etherealization" is possible. He referred to the recent exposure of Mrs. Eugenia Beske, and said he knew of her exposure in Philadelphia, several years ago, and that all such persons would sooner or later be driven from any public support or recognition.

Mrs. Holmes said that her experience in the investigation of materialization dated back to her visit to Mrs. Huxton, in Vermont many years ago, when Col. Olcott was there; she had not been able to find in all her investigations one materialized spirit that she could recognize. She agreed with Mr. Slater as to etherealization, as she had seen such phenomenon. Much that is claimed as materialization, is but spirit personation, by some termed transfiguration. Mrs. H. is an old Spiritualist and a medium of rare gifts.

Mrs. Reynolds, by request, made a statement of an experience had at Lake Pleasant Camp meeting, in August. Her guides had said if she would sit, for the purpose outside of any cabinet with a good light, that they would try to show themselves. At the camp she did sit with a friend. As the cottage was unplastered, some light would come in from outside, and they hung up a dark shawl on the side of the room. She and her friend both felt icy cold from the waist to the top of their heads, and then both saw with clearness the form of a spirit, head and bust to the waist, and which might properly be termed etherealization. The speaker said she had failed to recognize any spirit at any of the materialization séances, although at one which she had attended in New York City, only a few days before, names and facts had been given which could not have been known by the medium. She hoped to be frequently with us, and was glad to find our work so successful.

Mr. John Slater gave a great many satisfactory tests, all of which were recognized.

Mr. J. J. Morse, who is now speaking to large and appreciative audiences in the Grand Opera House, New York City, is to occupy our platform. We have glowing accounts of his powers as a speaker. A friend who heard him Sunday morning, himself a lawyer, and a good critic, said he had been agreeably surprised by Mr. Morse's powers, both as an orator and as an eloquentist; and that he was handled by spirits of great intelligence. For the five Sundays of November, the morning lectures will be of a wider scope and more adapted to mixed audiences. Mr. Morse will hold a meeting in our church on Tuesday evening, in which written questions will be answered, spirit poems improvised, and some fun as well as instruction will be furnished to those who may come.

The subjects upon which Mr. Morse's controls will speak upon in our church during November, are as follows:  
Nov. 1st, A. M., "Spiritualism, Its Basis;" P. M., "Dead Gods versus Living Hopes;" 8th, A. M., "Mediumship; Its Philosophy and Responsibilities;" P. M., "Helping God;" 15th, A. M., "Homes in the Hereafter;" P. M., "The Coming Church;" 22nd, A. M., "Spirit Communion, Its Uses Considered;" P. M., "From Heaven to Earth;" 29th, A. M., "Spiritual Growth;" P. M., "Man, a Prophecy of the Angel."

These subjects cover a wide range, and should have careful attention and hearing. Mrs. F. O. Hyzer, of Baltimore, will speak for us on Dec. 20th and 27th.

S. B. NICHOLS.  
Brooklyn, N. Y., Oct. 19th.

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